



T H E
L I F E
O F
Lady G U I O N,

Written by herself in *French*,

Now ABRIDGED,

And translated into ENGLISH,

Exhibiting her eminent Piety, Charity, Meekness, Resignation, Fortitude and Stability; her Labours, Travels, Sufferings and Services, for the Conversion of Souls to God; and her great Success, in some Places, in that best of all Employments on the Earth.

TO WHICH ARE ADDED,

REMARKABLE ACCOUNTS

OF THE

L I V E S of worthy Persons,

Whose Memories were dear to Lady GUION.

B R I S T O L:

Printed by S. FARLEY, in CASTLE-GREEN.

MDCCLXXII.

E R R A T A.

Page xiii. Line 8. *For second read third.*

xviii. 27. *For Almighty read Almighty.*

xx. 25. *For churches read church.*

If any other inaccuracies pass through the press, which may sometimes possibly happen after care has been employed to prevent it, the reader may expect to see them duly noted, for amendment, at the end of the volume.

N. B. Since the following work began to be printed, I have met with several objections to the very front of it, declaring, M. GUYON was no Lady.

Now for the better information of all such, as well as in vindication of the deceased Author of *an account of her life and writings* (published by him in *English*, with some valuable extracts from them, above thirty years ago) who has all along given her the same title, * I think it necessary here to observe, that tho' she herself, through the whole history of her life, has past it over in silence, as being entirely divested of all regard to worldly titles; yet the *French* editor of her spiritual works, in a note at the beginning of his preface, has acquainted the public, that she gained this title from her marriage, her husband being one of the Lords of the canal of *Briare*, which supplies a communication between two of the finest rivers in *France*, viz. the *Seyne* which runs by *Paris*, *Rouen*, &c. into the *English* channel; and the *Loire* which runs by the cities of *Nevers*, *Orleans*, *Blois*, *Tours*, *Angers* and *Nantz* into the bay of *Biscay*. The title thus obtained she continued to bear to the end of her days. In regard to her father, she does not tell us his name, nor give any other account of him than that of his piety and virtues.

* *Viz.* JOSIAH MARTIN of *London*, whose memory I esteem, as I believe generally do such as were acquainted with him, being a man of learning, humility and fervent piety.

T H E

Translator's PREFACE.

THE reader will view, in the course of this translation, the progress of a holy pilgrim, not fictitious but real; a life of no common sort; from its birth upward attended with remarkable events, assaulted with troubles and inured to oppositions; a soul filled with the love of God; from him deriving, and instrumentally diffusing, a happiness undefiled, incorruptible, unhurt by storms, and growing firmer in persecutions; ensuring on high its everlasting duration, in a state of boundless perfection and purity.

Of the sundry other species of biography, is there any worthy to be put in the ballance against this? What are all the adventures of the curious, or acquisitions of the covetous, but the trivial blaze of a moment, when compared with eternity? What the splendor of military achievements, but the detestable havoc of the destroyers of mankind? What the dark intrigues of rivals, or profound politicks of statesmen, however successful? Are they not generally incompatible with our Lord's golden rule, *of doing unto all men as we would desire them to do unto us*? What the inventions of art, effusions of wit, or elaborate productions of human industry? They have their reward: But in a narrow limit. Their encomiums may

A 2

spread

spread around this globe, and that is their widest circle. What the highest elevations on earth, but tottering, or slippery, pinnacles?

SUCH are the subjects, and the lives, which engross the greedy attention of a great part of mankind. Passing by the principal point unregarded, as it presents no pleasing entertainment to a viciated taste, they therefore *prefer lying vanities*, tho' at the constant hazard of being fatally deluded, and drawn down by them to the habitations of their miserable victims. No attainment is safe and happy, but that of the soul which, thro' every obstacle, arises to the obedience of the laws and dictates of its Creator, to be fitted thereby for endless communion with him, and with all that are his, in his blissful and glorious kingdom.

THE following narrative affords a shining instance of one who attained it. Tho' her lot, in a dark and arbitrary country, subjected her to many great disadvantages; Yet, thro' faithfulness to what it pleased God to discover to her, she appears at length, in purity of heart, to have surmounted them. This gives room to hope that her memoirs may prove of valuable service to many, an instructor to the ignorant, a monitor to the negligent, a confirmation to the pious, and a consolation to the afflicted.

ESPECIALLY such as, either in a single or a married state, meet with heavy crosses and disappointments, may be likely to relieve their dejection, and receive fresh encouragement, of the best kind, by tracing her steps in life; wherein

wherein they will see, that she wisely applied her whole heart to * *lay aside every weight, and the sins which had easily beset her, to run with patience the race set before her, looking unto Jesus the author and finisher of her faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

HENCE the most unreasonable hardships with her took the best turn; as, under the directing hand of her redeemer, they became the means of her greater sanctification.

AN abridgment appeared more proper for publication than her whole account, because she seems to have designed it at first for private rather than public use. The same things, from her earnest desire to inculcate them, are rather too often repeated. Often also occur little incidents not so material; and such as peculiarly belong to that church of which she was a member. Often she makes long digressions. I have placed some of them at the foot of their several pages, in a smaller type. Some other remarks are also in like manner inserted, as in the course of the work, they occurred to

The TRANSLATOR.

Extra

* Heb. 12. 1, 2.

Extract from the EDITOR'S PREFACE
in *French*.

THIS preface is long. It begins with observations on persons feñt of God, to communicate to men his eternal truth; and how the devil opposes them with all his forces, raising a terrible outcry against them, with persecution on every side.

It represents lady *Guion* a person so sent of God; as he had rendered her soul pure from every interested view, every selfish aim; her sole objects being his honour and the salvation of mankind; the many souls converted to a life of holiness, through her efficacious labours, being the seals of her ministry.

It intimates what torrents of abuse were poured out against her, not only from the corrupt part of the people, but from the violent prejudices even of some of the better sort; like those of the Apostle Paul, who, in the days of his misguided zeal, exerted his utmost efforts in persecuting the christians, and thought he was serving the cause of God therein; then adds, "No sooner had the author's writings made their appearance, than such as candidly perused them were fully convinced that they came from God, and tended to the salvation of souls. They could have no doubt of it, so long as they regarded nothing but God and his glory; But when the enemy, by his temptations, or the artifices of his agents, turned
their

" their view from that point, to other objects, several fell off; some of whom have been recovered, while others have remained so deeply rivetted in their alienation, as to oppose with all their might the very truth which before they had relished, and to use their endeavours to cause to be universally decried whatever could come from that source, as poison which every body ought to be on their guard against.

" By such means the writings and labours of *Madam Guion*, for a pretty long time, had been thought to be entirely extinguished. But God made the very persons, who designed their suppression, instrumental to their revival. For beside some of her papers, which they communicated to particular friends, the works which they published, occasionally, having passed into foreign countries, excited the curiosity of several, even among persons of high rank, to penetrate farther into an affair which had lately made so great a noise.

" This engaged them to enquire for her writings, and to read without prejudice such as they could find. They were touched with them in such a manner, as to endeavour to discover, and to publish for the glory of God and the good of souls, as many of them as they could meet with. Some *German* and *English* Lords and others, not content with bare reading, having heard that this Lady, since the death of her greatest adversary, had been discharged from her hard imprisonment, were resolved to make her a visit. To them she
confided

“ confided the history of her life, writ and reviewed by herself, acquainting them that it was her intention that it should, after her decease, be published. She even gave her manuscript to a Nobleman amongst them, who was returning to *England*, and who has it at this time in his possession. She died at *Blair*, the 9th of June 1717, in the 70th year of her age.

“ * It was judged requisite no longer to delay this publication, being a copy taken, and carefully reviewed with her own original manuscript, in order to draw out that light which had not only been put under a bushel, but hid under heaps of horrible slanders, scandalous fables, ridiculous stories, and all sorts of malicious artifices, to strike into every one the utmost aversion thereto. Even the very † religious, who ought to have better governed their tongues, far from uttering calumnies, seem to have joined in them with pleasure, as we ‡ see in the anonymous author of the life of a late bishop, who has filled almost a whole chapter of his work with several such false and scandalous fables.

“ Here it will be seen that the words and writings of this chosen soul, far from being of the number of ideal productions, the studies of human wit, which generally give nothing but barren speculations and lifeless images, are

* Her own history of her life was printed three years after her death, viz. in 1720, at *Cologne*, in *Germany*.

† By the religious is meant friars, nuns, &c.

‡ Book III. Chap. 4, of the life of the Bishop of *Geneva*, printed at *Lyon*, 1697.

“ are lively and experimental realities, and divine truths, coming from a soul who, dead to itself, and to every thing else, had passed into God; and had been furnished by him with extraordinary gifts, for the communication of them to other souls for whose salvation he was pleased to employ her, after having prepared her for it, and consecrated her to himself, by the purifying trials and the daily crosses which attended her life.”

N. B. Thus much of the Editor's preface in French, which contains about thirty pages in Octavo, appeared to the Translator to be sufficient; except one piece, which will be duly noted farther on, in a place which seems to be the most proper for it.

The French edition is divided into three Parts (comprized in three Octavo volumes, containing each near 300 pages) the Translation therefore is likewise so divided.

P A R T

- I. From her birth 'till her leaving *France*.
- II. What befell her while out of *France*, and 'till she got back to *Paris*.
- III. Her life and occurrences after her Return.

C O N T E N T S

Of The FIRST PART.

C H A P. I.

INTRODUCTION, setting forth that God builds his great works on NOTHING. And that men must be so reduced, to be fit for the gracious designs of their Creator.

II. Her birth, and most dangerous maladies after it. At four Years of Age she goes with the Dutches of *Montbazon* to the *Benedictines*, where she wishes for martyrdom. A digression of Advice to mothers.

III. Good education under the care of an elder sister. Her interview, at her father's house, with the Queen of *England*, consort to King *James II.* She daily offers her breakfast, hiding it behind an image of the child *Jesus*. She falls into a sink, in great danger of perishing in it. She goes with a nun of the order of *St. Dominick* into her convent, where she fares hardly, and from thence after sometime returns home.

IV. Her elder brother being her mother's darling, she, little regarded, undergoes great hardships. She grows tall and beautiful. Several suitors, asking her father's consent for her, are refused. A report given her of a relation, going on a mission to the *Indies*, affects her much. The turn of her heart to God, and diligent application to every duty. She conceives an eager desire to be a nun.

V. She attends her father in his sickness with a dutiful zeal. A good cousin is of service to her. Character of her mother. An excursion into the country
revives

revives her youthful vanity. It also gives her a fondness for romances. Advantages of inward prayer, and the fatal harm sustained through its neglect.

VI. In obedience to her father, she enters with a heavy heart into a married state, in the sixteenth year of her age. She meets with great and daily mortifications, from the temper of her husband (who was twenty-two years older than she) of his mother, and an unreasonable waiting maid imposed on her by them. She lays aside romances, and returns to her duties.

VII. She discourses on the usefulness and necessity of her sufferings. Her first pregnancy. Death of her good sister. She writes down her slips and faults in order to avoid them. Some great losses occasion her husband to go to *Paris*. After some time she goes to him, and falls dangerously ill there.

VIII. Death of her mother. First a great Lady, afterwards a kinsman of hers, speaks to her of prayer and the presence of God: After which a religious man, from a five years solitude, is instrumental to make her find God within herself, with wonderful effect; being the beginning of her lasting conversion.

IX. Remarks on spiritual extasies, raptures and visions.

X. She dresses wounds, and gives remedies to the sick. The word of God has its effect in her heart, without the mediation of words. Going to embrace an opportunity of getting indulgences, she finds a stop in her own mind thereto. She bids farewell to plays, dancing, diversions, &c.

XI. When going to confess, divine love in her soul renders her unable to do it, by drawing her into a profound silence. What purgation she had to pass through. A view of the doctrine of purgatory.

XII. Unreasonable and outrageous behaviour of her waiting maid, and of her husband. She makes her waiting maid a present for it. Miraculous conduct of providence in her favour. Her first acquaintance with *Genevieve Granger*; who proved of good service to her. Her continual inward attention to God in the spirit of prayer.

XIII. She becomes unable to say her customary vocal prayers. A journey to *Paris*. Her regale at *St. Cloud* ends in remorse. Her discourse with one who had been a beggar, on a bridge.

XIV. She accompanies her husband in a journey to *Touraine* and *Orleans*, meets with a vile confessor. *G. Granger* encourages her in piety.

XV. A very affecting chapter. She and her three children are dangerously seized with the small pox, her husband at the same time confined in the gout. Death of her younger son. Barbarous cruelty of her mother-in-law. Violent contest betwixt her and a good natur'd surgeon, who wanted to save *M. Guion's* life, by timely bleeding her.

XVI. Her waiting maid endeavours to hinder her from going to her worship. Her mother-in-law continues to thwart her. Her prudent answer to her father thereupon. Her inattention to fights and sounds.

XVII. Her husband building in the country, she attends him. How she was favoured of God in her endeavours to get to places of worship, as also to see or hear from *G. Granger*. Her son, encouraged by her husband and mother-in-law, treats her with a rebellious insolence. More of troubles from her husband and mother-in-law.

XVIII. Her first acquaintance with *Father la Combe*. Conversion of him and of three of his order. Her crosses

crosses at home continue. Her great charity to the poor.

XIX. A grievous malady. A journey to *Paris*. Death of her father. Early piety of her daughter, and her sudden death.

XX. Conversion and stability of the governess of a town, who had wanted her to go to the play. A journey with her husband. Birth of a second son. Death of *G. Granger*. Marriage of her brother at *Orleans*, attended by her and her husband. She, thro' divine direction and assistance, seasonably defeats a malicious and deep-laid plot, designed to ruin her husband.

XXI. Birth of a daughter. Death of her husband, after they had been married twelve years and four months. She regulates all affairs; which, thro' his long indisposition, had been left in great confusion. She finishes a complicated affair, which is referred to her, to the satisfaction of all parties. She determines not to leave her mother-in-law, nor to part with her ill-temper'd waiting maid.

XXI. } Accounts of her inward condition abridged.
XXIII. }

XXIV. Insolence of her waiting maid. Persecution from a disgusted ecclesiastic.

XXV. Considerable suitors offer to her, but in vain. She falls ill to the last extremity.

XXVI. She is basely and unworthily treated by some of her mother-in-law's relations. She and her mother-in-law re-united. In her absence her mother-in-law turns the waiting maid out of doors.

XXVII. The benefits of the obscure path of privation. *Geneva* presented to her, as the place to which she must remove, to attend on, and to serve the divine commands

XXVIII. The happy change, both in her inward condition, and in her persecutors who now acknowledge their past errors, and testify their high esteem for her.

XXIX. Remarkable occurrence at *Paris*. A *Dominican*, desiring to go on a mission to *Siaya*, is turned from it to assist her. He first, and she after him, speaks to the Bishop of *Geneva* at *Paris*. Being confirmed in its being her duty, she resigns herself to go to *Geneva*.

XXX. Her mother-in-law's great affection for her : Also the waiting maid's, who after her departure, dies of grief. Her great charity shewed in sundry instances, while she is waiting for the right time of setting off on her intended journey.

APPENDIX to the FIRST PART,

Containing memoirs of the lives of two *Romish* Saints, honoured by M. *Guion*, viz.

1. *St. Teresa*, written by herself, by order of her director : Translated from the High Dutch
2. *St. Francis de Sales*, Bishop and Prince of *Geneva*, from the French.
3. A comparative view of the lives of *St. TERESA* and *Lady Guion*.

Preliminary

Preliminary Observations,

By the TRANSLATOR.

ADDRESSED TO

BRITONS and PROTESTANTS.

Designed to obviate such Misapprehensions, as otherwise might be too readily conceived,

SOME, perhaps at the very first, may be forward to cry out, "What a Papist!—Represented a servant of Christ, acting under his commission!—A Popish woman too!—Away with it."

I would request these, if I could interpose a few words timely, not to be hasty in judgment; not to condemn without deliberation. It was a fiery zeal in the *Jews* against Christ himself, which caused him to be so hastily condemned to die.

As I would gladly remove every stumbling block from the threshold, and open the way to a profitable perusal of the following excellent life, I shall give due consideration to the two objections here started.

I. As to the first, let it be remembered, that the apostles of Christ, after they had so often heard the doctrines of his kingdom from his own lips, and beheld his wonderful works; after they had been sent forth by him, and wrought wonders under his commission; had been witnesses of his resurrection from the dead, and ascension into glory; had been favoured at the feast of Pentecost with the miraculous effusion of the Holy Ghost, and in consequence thereof raised up into eminent service in the conversion of thousands; yet by all this did not

not lose their *Jewish* prejudices, refusing to eat what the law had prohibited, as common or unclean. How careful then should we be to lodge some grains of allowance for the prejudices of other servants of Christ, who have been alike sincere and devout in his service!

The apostles retained a veneration for the ordinances and precepts of *Moses*, 'till an extraordinary vision was seen necessary to wean them from it. By this *Peter* was prepared to visit *Cornelius* and his household; which to the others appeared a heinous offence, 'till the account he gave reconciled them to it, and made them rejoice on behalf of the Gentiles: So ought every true christian to rejoice on behalf of such of the Papists, as have faithfully followed Christ, what way soever he was pleased to lead them. Even such as, through his great favour, are more enlightened would do well, in a moderate frame of mind, to respect them: For tho' they don't see so far, or so clearly, they are truly valuable if faithful to what they see.

In some things it pleases God to reveal what, when, and to whom he sees meet: And, when revealed, fidelity is required. Probably *France* might not yet be duly prepared for such a reformation as *England* has been blest with; and not worthy of it. Let *Britons* then, who love the christian religion, from reading the following life, learn the more to prize the privileges which kind providence has rendered their birth-right.

We are assured by divine authority, "that God is "no respecter of persons; but in every nation he that "feareth him and worketh righteousness is accepted "with him."* Tho' papists in general are dark, superstitious and cruel; yet some few there have been even among them, *despised, afflicted, tormented* for righteousness sake, *of whom the world was not worthy*: † And such undoubtedly was *M. Guion*.

What

* Acts x. 34. 35. † Heb. xi. 37. 38.

What book of divinity, after the bible, is now more in use among christians of all denominations, than that of *Thomas a Kempis*, who was a strict member of the church of Rome? And what is the reason thereof, but that his lines are found to be lively and experimental, edifying, and suiting the inward concern of every true christian? But on this subject I forbear to enlarge, as in the following sheets we shall meet with others of the like good spirit with him.

It is true indeed that this lady retained a veneration for the rites and institutions of that which (under the deep impressions of a strict education in it) she esteemed to be the only true catholic apostolic church: She therefore thought it her duty to be exemplary, zealous and constant, in the pious observance of them: Yet she both saw and suffered by the corruptions and abuses in them, and in their ministers, priests and confessors. What renders her memory honourable, is the dedication of herself to serve God in purity of heart and life, during a course of fifty years, viz. from the twentieth of her age to the end of her days. The reader may find, for his own encouragement, that her devotion to her Creator became fixed, and continued immovable. He may observe a progressive advancement in christian experience, in the simplicity and spirituality of the gospel; a growth of stature and strength in the divine life; an exemption from human or slavish fears, in the midst of imminent dangers, both by sea and land; far from shrinking, when the swelling floods of persecution rose high, and beat vehemently against her, a readiness to meet them, a holy trust in the regard and all-sufficiency of her God, a willingness to suffer in and for his cause; and therein a patience, peace, and joy, which brought the sure evidence of the divine spring from whence they flowed.

I would not therefore have any to make so light of these most weighty matters, as, merely because she was born and lived a papist, to treat her life and memory with

with contempt, as this is what the worst of papists violently, and the generality of papists ignorantly, have done, why should any protestants think it best to imitate their practice herein? * So much for the first objection.

II. As to the second, allow me to observe, that far too many have entertained an unreasonable prejudice against the female sex. As protestants profess to form their judgment of divine things, by what is laid down in the sacred records; if we inspect them, in the old testament we find some of the females honourable, and proposed for patterns in their conduct to future generations; some of them elected of God for prophetesses; and one of them, viz. *Deborah*, both for a judge and a mother in Israel.

Again the prophet *Joel* was favoured from Heaven with a certain foresight, that God would pour out of his spirit on all flesh, young and old, male and female; that from hence both sons and daughters should prophesy, &c.† Some indeed are for confining the accomplishment of this

* A friend of mine, in a letter to me on this subject, writes thus, "It is really attended with edification, to observe how true piety may flourish, tho' growing up with tares of superstition, &c. I own, my mind is, *let them grow together*; § lest, whilst the tares are plucked up, the corn should be damaged; and divine providence is well able to preserve the sincere hearted from sustaining any harm. I have often thought the Almighty might permit Lady Guion to be blinded in some things, not essential, in order that the might be the more useful amongst her own community; if so, the same good end might be answered in one nation, as well as another.

"I have many years been in possession of, and well acquainted with, all that Lady's works; and have earnestly desired in my heart they might wear an English dress.—I doubt not but divine providence will give its sanction to what so eminently displays 'an inward vital spirit of true godliness, that must recommend itself to all Wisdom's children.'"

† Joel ii. 28.

§ That is, let them not be thrown out, in abridging the Work,

this prediction to the memorable day of pentecost, immediately after our Lord's ascension: But, to prevent such a limitation of it, the eminent apostle *Peter* at that time, expressed himself to the people in these terms, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."¶

Pursuant hereto, it pleased the Lord, both among the converted Jews and Gentiles, to dignify some of the female sex, and to authorize them to act under his commission. *Philip* the evangelist and deacon had four daughters who were prophetesses.† The apostle *Paul* in his last chapter to the *Romans*, names several women who were saints, and laboured in the Lord, as *Priscilla*, *Junia*, *Tryphena*, *Tryphosa*, *Peris*, *Julia*. In his first epistle to the *Corinthians*, chap. xi. §. 6. he directs how women, who pray or prophesy, should conduct themselves in the exercise of those gifts. What he means in this epistle, by prophesying he explains, chap. xiv. 3. to be speaking unto men to edification, and exhortation, and comfort. In his epistle to the *Galatians* he writes chap. iii. 28. that male and female are one in Christ Jesus. In his epistle to the *Philippians*, chap. iv. 3. he speaks very affectionately of women who laboured with him in the gospel. All this very evidently shews that, far from degrading and despising that sex, we ought highly to esteem such of them as have, with an ardent, exemplary, unshaken fidelity, devoted themselves to the service of their Creator. Such an one doubtless was the elect lady, to whom the apostle *John* writ his second epistle. And as the celebrated *Abbe Fenelon*, Archbishop of *Cambray*, who with fine talents joined a deep humility, and a fervency of love to God and mankind, honoured both the life and the doctrines of Lady Guion, so far as to suffer disgrace for it; at least it laid the foundation of that charge against him, on which was grounded the order of the King of France for his banishment

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* Acts ii. 39. † Acts xxi. 8. 9.

nishment from the Court;* this, I hope, will add some weight in her favour, as they were fellow-servants of God, and fellow-sufferers in his cause.†

All these observations I think, if duly attended to, will be a full answer to every haity zealot, of the kind above hinted at; and I hope may suffice to remove, or at least help in some degree toward removing, the two afore said prejudices.

III. As this is a religious tract, an account of a refined christian, led by Christ her Lord in a singular path, and faithful to his guidance in it, it had been more agreeable to me if writ in *Latin* (like *Thomas a Kempis's* book) than in *French*; for this reason, that the *Latin* with the other ancient languages retain the uncorrupted simplicity

* I intend in an appendix to the third part to give a brief account of the life of the said Archbishop of *Cambray*, as the latter part of it was so much connected with that of Lady *Guron*.

† In order to degrade worthy women, some advance two expressions of the apostle *Pau'*, by him designed as cautions to the unworthy.

The 1st is in 1. *Corinth.* xiv. 34, 35. "Let your women keep silence in the churches—and if they will learn any thing, let them ask their husbands at home." It manifestly appears in this very chapter, that contentions and confusion had entered into the *Corinthian* churches; to which disorder some forward loquacious women had contributed not a little. He never meant it to oppose what in the same epistle he advises, of women praying or prophesying, viz. 1 *Cor.* xi. 5, nor to discourage those excellent women whom he so much esteemed, who, in the right order and unity, had laboured with him in the gospel. *Rom.* xvi. and *Philipp.* iv. 3.

The 2d is in 1. *Tim.* ii. 12. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I think every impartial considerate person must unanimously allow this to be good counsel. Modestly and a proper regard to the subordination of the sex are true and solid ornaments of the females: And all usurpation of authority in them, over the men, carries with it a very disagreeable aspect; as it is evidently not right: But it is undeniable that Christ (whose spirit is not to be limited by the creature) may preach to us by such whom he has prepared for it; whether males or females, as they are both one in him. *Gal.* iii. 28.

simplicity of address; whereas a servile adulation, often tinctured with falsehood, hath flowed into the *French*, with the other modern languages of *Europe*; the distinction of singular number to one and of plural to more is hereby partly lost. She, writing in *French*, uses these alterations: Yet let not any readers think amiss of her for it, but charitably consider the prejudices inherent to her, from her education, situation and connexions in life. And further, that she had not found it required of her to desist from, and endeavour to break through, that impropriety; to restore the use of speech among men to its original sincerity and purity. Where she accolls her fellow-creatures, her own style, or manner of address, is given; a translation being properly the turning of her own language into *English*. But as she in this respect goes on further to address the Most High in the same style and manner; and as that is what has not yet been admitted in *English*, (and I hope never will) I have thought best to render it conformable to the propriety and solemnity of the *English* manner of address, in prayers and thanksgivings to God. Where she exposes her own faults, as often she does, I shall think it my duty to expose them also, for that caution to others which she intended thereby.

IV. In the church of *Rome's* persons are obliged to have, or to chuse, some ecclesiastick for a director, or spiritual guide, in relation to matters of faith and duty; to whose injunctions a ready and punctual obedience is required. She thought it her duty to give to others an example of submission herein: And it appears to have been entirely in obedience to the command of her director, that she (when advanced in age) writ the following history of her life, and introduced into it more minute particulars than otherwise she would have done; because he had enjoined her to omit nothing,* not even the smallest matters she could recollect.

* Except the detail of her sins, fearing probably, from her, such a catalogue of them as would give him no pleasure to peruse.

T H E
L I F E
O F
LADY GUION.

PART I.----CHAP. I.

Being the INTRODUCTION.

Addressed, by her, to her DIRECTOR.

SINCE you require me to write you the whole series of a life so extraordinary, so fruitful of pains and trials of patience, as mine has been, I am willing with all my heart to obey your order, tho' to me the task appears painful in my present condition, which admits not of much reflection. I could wish extremely, that it were in my power to convey into your soul an adequate idea of all the goodness of God to me, and the excess of my ingratitude: But it would be impossible for me to do it, as well because you desire me not to be too particular in enumerating my sins, as because I have forgot many things. I will try however to acquit myself to the best of my ability, relying on your assurance of never exposing it, and that you will burn it when God shall have given it the effect he intends for your spiritual profit, for which I would gladly sacrifice every thing; persuaded as I am of his designs in regard to you, both for your own sanctification, and that of others.

But

But at the same time I assure you that you will never attain thereto, except through much pain and labour, and in a path widely different from your expectation. Nor will you be surprized thereat, if once convinced that God does not establish his great works but upon NOTHING. It seems that he destroys in order to build, to the end that the temple, which he designs for himself, having been built up with great pomp and magnificence, yet only built by the hands of men, may be in such manner destroyed as that there may not remain ** one stone left upon another*. Such destruction must serve for the Holy Ghost, to form a temple which shall be built by his own power only.

Oh that you could comprehend the depth of this mystery, and conceive the secrets of the conduct of God, † *revealed to babes, but hid from the wise and great* of the world, who imagine themselves to be the Lord's counsellors, capable of penetrating the depth of his ways; and to have attained that divine wisdom, which is † *hid from the eyes of all living*, that is, of such as live to themselves, and in their own works; and kept close from the fowls of the air, that is, from those who, by the vivacity of their intellects, and the force of their elevation, mount up to heaven; and think to fathom the height, depth, breadth and extent of God.

This divine wisdom is unknown even to those who pass in the world for persons extraordinary in illumination and knowledge. To whom then is it known, and who can tell us any tidings thereof? *Destruction and death* assure us that they have heard with their ears of its fame and renown. 'Tis then in dying to every thing, and to all regards thereto, in order to pass into God, and to live in him alone, that one has any comprehension of true wisdom. Oh how little are her ways

** Matth. xxiv. 2. and Luke xxi. 5, 6. † Matth. xi. 25. and Luke x. 21. † Job. xxviii. 21, 22.*

ways known and the conduct she holds over her choicest servants! Scarce does one discover any thing thereof, but, surprized at the difference betwixt the truth thus discovered and the ideas formerly entertained, such an one cries out with St. Paul, "Oh the depth of the knowledge and wisdom of God! How unsearchable are his judgments, and his ways past finding out."*

He judges not of things as men do, who *call good evil, and evil good*, and who regard as great righteousness things abhorred in his sight, and which (according to the prophet) are in his estimation but *§ as filthy rags*. These principles of self-righteousness, like those of the Pharisees, will meet with nothing from him but wrath, far from being the objects of his love and subjects of his recompences: As he assures us himself, † "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Which of us has a righteousness that comes up any thing near to that of the Pharisees, and in doing less good has not more of ostentation? Which of us it not pleased to be righteous in our own eyes, and in those of others, and to think that sufficient to satisfy God? Yet we may see the indignation which our Lord, as well as his fore-runner, manifested against such sorts of persons. He who was the perfect model of tenderness and meekness, yet such as was deep and came from the heart, not that affected meekness, which under the form of a *dove* hides the heart of a *hawk*, constantly treated those self-righteous persons with austerity, and seemed to dishonour them before men. The colours in which he represented them appeared strange, while he looks on sinners with mercy and love; protesting that for them only he was come, *that it was the sick who needed a physician*; and tho' the favour of Israel, he only came to *save the lost sheep of the house of Israel*. ‡

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Oh

** Rom. xi. 33. § Isai. lxiv. 6, † Matth. v. 20. ‡ Matth. ix. 11, 12, 13.*

Oh love! it seems thou art so jealous of the salvation thyself gives, that thou preferrest the sinner to the righteous, the poor sinner who, seeing in himself nothing but misery, is as it were constrained to hate himself. He casts himself, as otherwise lost, into the arms of his Saviour, plunges with faith in the sacred bath of his blood, comes forth *white as wool*, and all full of love for him who, alone able to remedy his maladies, has had the charity to do it. The more enormous his crimes have been, the more he loves him; and his acknowledgments are so much the stronger as the debts remitted have been greater; while the righteous, buoy'd up with his good works as he presumes, seems to hold his salvation in his own hands, and regards heaven as a recompence due to his merits. He exclaims against all sinners, in the bitterness of his zeal, represents the gates of mercy as barred to them, and heaven as a place to which they have no right: While he thinks an admission into it the more secure for himself, as he appears in a higher degree to have merited it. His Saviour is in a manner useless to him, he is so loaden with his own merits. Oh how long will he bear the flattering load! While those sinners, divested of every thing, fly on the wings of faith and love into the arms of their Saviour, who freely gives them what he has infinitely merited for them.

In the former how much love for themselves, and how little for God! They bless and admire themselves in their works of righteousness, which they esteem as the cause of their happiness. These works are no sooner expos'd to the sun of righteousness, than it discovers all their iniquity, and makes them appear as sordid as the mischief which they do to the heart.

St. Paul assures us that *the faith of Abraham was imputed to him for righteousness*. This is truly beautiful: For it is certain that that eminent Patriarch did all his actions with very great righteousness; and yet he did

did not see them as such. Being entirely free from self-love, and a fondness for his own actions, his faith was founded on the salvation to come by Christ. *He hoped in him, even against hope itself: And this was imputed to him for righteousness*, † viz. a righteousness pure, simple and genuine, merited for him by Christ, not a righteousness wrought by himself, and regarded as of himself.

All this may appear a digression, very remote from the subject I propos'd at first to write upon: But it will help to guide you insensibly to it, and let you see that God takes, to accomplish his works in, either converted sinners, whose past iniquity may serve for a counterpoise to their elevation; or persons in whom he totally overturns their self-righteousness, and temple raised by the hands of men, works built on the moving sand, instead of being founded on the living stone Jesus Christ. All that he came into the world to establish is effected by the destruction of the very things he designs to build. He established his Church in a way that seem'd to destroy it. What a strange way is it of establishing a law, and giving it a sanction, when the legislator is, by the chief teachers and powers of the world, condemned as an infamous malefactor, to a reproachful and cruel death! Oh were it but enough known how opposite to the designs of God self-righteousness is, it would be an endless subject of humiliation, a distrust of all that is rested on as our only support.

This being premised, it will be less difficult for you to conceive the designs of God, in the favours he has confer'd on the most miserable of creatures, favours of which I had rendered myself very unworthy. From the supreme love of his own power, and a just jealousy of the honours which men pay to other men, on account of the good which he places in them, it has pleas'd him

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† Rom. iv. 18. 22.

him to take the most unworthy object that ever was, to make known that his graces are the effects of his will, not the fruit of our merits; that it is the property of his wisdom to destroy what is proudly built, and to build what is destroyed, to make use of *weak things to confound the mighty*, and to employ in his service such as appear vile and contemptible.

This he does in a manner so astonishing, as to render them the objects of the scorn and contempt of all creatures. It is not to procure them the approbation of men, that he makes use of them for the salvation of those same men; but to render them the objects of their dislike, and the butt of their insults; as you will see in the narrative of the life which you have ordered me to write.

CHAP. II.

I Was born,* as I have been told, on Easter Eve, the 13th of April 1648, but not baptized till the 24th of May, for the reasons which follow. My parents made a very high profession of piety, especially my father, who inherited it from his ancestors; for in his family they reckoned almost as many saints as persons who composed it. I was born before the due time; for my mother, from a terrible fright, was delivered of me in the 8th month; at which time they say, 'tis almost impossible for a child to live. I had no sooner received life than I had like to have lost it, and to die without baptism. I was carried to a Nurse. When there, my father received the news that I was
dead

* She was born at Montargis, a town in the province of Orleans, fifty miles south from Paris. Her Name was JEANE MARIE BOUVIERS DE LA MOTHE GUION, taken from several of her family, to preserve their memory, according to the custom of people of quality in that country.

dead; at which he was much afflicted: But soon after a messenger arrived, informing him that I had given some sign of life. He then took a Priest, and brought him to me himself; but on his arrival he was told that the sign of life I had given was only an expiring sigh, and that I was absolutely dead. The Priest returned, and my father also in the utmost distress.

This held so long, that, should I tell it, it would appear incredible. Oh my God, it seems to me as if thou permitted a conduct so singular toward me, in order that I should become the more sensible of the greatness of thy providence over me, and of my being indebted to thee alone for my salvation, and not to the efforts of any creature. Had I died then, I had perhaps never known or loved thee: And this heart, created for thee alone, might have been separated from thee, without ever having been united to thee. Oh thou who art the sovereign felicity! That there now remains to me the consolation of having known thee, of having loved, fought, and followed thee, of having sacrificed myself in the strength of pure love to thee, with every thing in any wise appertaining to me: That I have, with a heart full of gratitude, fought thy honour, glory, interests, and not my own: That I have loved all the chastisements which thy justice directed, and hand inflicted, or ever shall inflict on me, so as to join on the side of that justice against myself; all this is owing to thy free grace and goodness.

These alternatives of death and life were signal omens of what was to befall me; one while dying by sin, another while living by grace. Death and life had a combat; but life proved victorious. Oh might I but hope that, in the conclusion, life will forever be victorious over death! Doubtless it will be so, if thou alone live in me, oh my God, who art at present my only life and my only love.

Upon examining the cause of those continual swoonings,

ings, they discovered, at the lower part of my back, an imposthume of a prodigious bigness. I had incisions made in it; and so great was the wound, that the Surgeon could put his whole hand into it. So surprising a malady, at so tender an age, was enough to have put an end to my life: But, as thou wast willing to make me a subject of thy greatest mercies, thou didst not permit it. Out of that imposthume, thus laid open, came such frightful corruption, as I have been told, that I have thought it an emblem of my spiritual state, and of the method of cure which my Saviour has used. Scarcely was I freed from this strange malady, but I was seized with a gangrene; first on one thigh, then on the other. My life seemed hardly any thing else than a complication of maladies.*

At the age of two years and a half I was, for a short space, placed with the *Ursulines*. After my return home, my mother, who was not very fond of girls, neglected me too much, leaving me to the care of women still more negligent. In the mean time God protected me, else I had perished: For, thro' my extreme vivacity, I was frequently falling into one accident or other.

I was four years of age when the Dutches of Montbazon came to the *Benedictines*.† As there was a great friendship betwixt her and my father, she entreated him to place me there, because I greatly diverted her. Here I saw none but good examples: And as I was naturally disposed to goodness, I followed it when I found

* Her constitution was all along so tender and delicate; her poor body pained and weakened with distempers so frequent, various and violent; so often reduced to the last extremity; that it appears a miracle, from the hand of God, that her life, thro' all the desperate attacks on it, was prolonged to its seventieth year.

† *Ursulines, Benedictines, Dominicans, &c.* are, among Roman Catholics, religious orders, so called in honour of St. *Ursula, Benedict, Dominic, &c.* The house of the *Ursulines* was a Nunnery, and beside that, a Seminary for the tuition or education of young maids; in which office some of the Nuns were employed.

found nobody to turn me from it. Young as I was, I loved to hear of God, to be at church, and dressed in the habit of a little Nun.

One day imagining the frightful notions, which had been given me of Hell, were only designed to intimidate me, because I was active and sprightly; I saw that night, in a dream, so frightful an image of Hell, that, tho' but a mere child, I never forgot it. It appeared to me a place of horrible darkness, where souls were tormented: My place was shewn me there; which made me weep bitterly, and cry out, "Oh! my God, if thou wou'd, in mercy, only grant me some days of life, never more wou'd I offend thee." Thou granted me them, and withal a courage to serve thee, which surpassed my age. I wanted to go to confess, without saying any thing of it to any body: But being so little, the mistress of the boarders went with me. She was surprised to hear me begin with accusing myself of having entertained thoughts contrary to the faith. The Confessor, smiling, asked me "What they were?" I told him that "I had doubted of Hell; but that I now doubted no longer of it."

After my confession I felt in myself an inexpressible fervour, to that degree that I even wished to endure martyrdom. Those good girls, to divert themselves, and to see how far this rising fervency would carry me, bad me prepare myself for it. I prayed to thee, my God, with ardour; which being both new and delightful, was an assurance of thy love: It gave me courage, and made me more eagerly desire that martyrdom might be granted me, that thereby I might go to see my God. The girls had no sooner set me on my knees, on a cloth that was spread, but, seeing a great cutlafs lifted up behind me, I cried out, "I was not at liberty to die without my father's consent." They said then, "I should be no martyr; and that I only made that excuse to free myself from it." And indeed it was true. However, I was after it much afflicted.

My

My consolation left me; and something reproached me that I wanted courage to go immediately to Heaven.

From this house I was soon after removed, on account of my great and frequent indispositions. Being now returned home my mother, little regarding me, left me to the care of domestics. From them I could learn nothing but evil, and contract a familiarity with it: For such was my disposition that good or evil examples attracted me. When I saw good done I did it, and thought not once about any thing contrary: But when I saw evil done I was too prone to imitation, and to forget the good. My brother being the great darling of my mother, nothing in me could she see but faults, and yet omitted the proper care to reform them. Being too much left to myself, I was exposed to a multitude of dangers. What defects or wrong habits I had, were such as would easily have been remedied, had I been under any proper care. I don't remember that at that time I did amiss in any thing, except in saying a number of pretty little things, as I thought, to divert those about me. Keeping myself at a distance then from my mother, as much as possible, I took pernicious liberties, and contracted bad habits. One day my father caught me at play with some children in the street, in such a way as ill suited my rank and quality: So much was he moved at the sight, as he tenderly loved me, that, without saying a word to any body, he immediately took me to the *Urfulines*.

In this chapter she makes a long digression on the defect of duty in mothers, who neglect their children, especially daughters; who don't duly keep them under their own eye, endeavouring to instruct, and inspire them with an early love to piety and virtue; setting forth the fatal consequences of such neglect; and how many, by means of it, become quite lost, who might otherwise have been like Angels on earth: Also, on the injudicious conduct of such as keep their children, with themselves, too long at their devotions; overcharging them with a food which they cannot yet relish, and which their tender stomachs are too weak to digest; which creates in them such a disgust for it, that, when it would be proper for them, they run off and avoid it. Like birds in a cage, as soon as they find any opening they fly out, and return no more.

She

She also observes that some others deviate into such an extreme, as to be whole days at their devotions, while they leave their daughters loose, to run into all sorts of unguarded and offensive liberties; and asks, "What is the good of such sacrifice as occasions iniquity?" Let them, *say she*, take due care of their daughters, treat them as sisters, and make them fond of their presence, instead of shunning it: So would they prevent the course of disorders; and these daughters, becoming mothers, would educate their children as they had been educated themselves. She then earnestly presses an uniform conduct to be held over children, in order to keep up an affectionate union amongst them; observing that the unjust partiality and preference of some over others often cause a jealousy and secret hatred, which increase with their years, and continue as long as life. How many do we see, the idols of a house, who treat their brothers or sisters as slaves, after the example of the fathers and mothers, till the idolized brat becomes the scourge of the parents, and the poor abandoned child their only consolation! No more should any think of forcing their children into convents, and of sacrificing some to exalt others: Thereby would be removed the enormities of the cloysters, because then there would no more be any but persons called of God, and whose vocation he would support: Whereas these persons, who make the vocation of their children, are the cause of their despair and ruin, by the irreconcilable hatred which they retain against their brothers and sisters, who are the innocent causes of their temporal and eternal misery. "Oh parents, what reason have ye to serve them thus? This child, *say ye*, is the disgrace of human nature." For that very reason ye ought to love and pity it the more. Perhaps ye are the cause of its disgrace: Increase then your charity to it. Or it may be, God has given it to be the object of your compassion, and not of your hatred. Is not such child sufficiently afflicted to see himself deprived of the natural advantages which the others possess, without your augmenting that affliction by your unjust and cruel procedure? The child, whom ye despise, may one day prove a saint; and perhaps that other, whom ye hug, may turn out a Reprobate.

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CHAP.

CHAP. III.

I Was then near seven years of age. In this house were two half sisters of mine, the one by my father, the other by my mother; for my parents had both been married, before they were to each other. My father recommended me to the care of his daughter, who I think was one of the most sensible and religious of her time; and the most proper to tutor young girls. This was for me, oh my God, an effect of thy providence, and of thy love, and the first means of my salvation; for as she loved me much, her affection made her discover in me many good qualities, which in thy great goodness thou hadst implanted in me. She endeavoured to cultivate them. I believe that if I had continued in such wise and good hands, I should have had as much virtue, as I have since contracted of vicious habits.

This good sister employed her time in instructing me in piety, and in such branches of learning as were suitable to my age and capacity. She had good talents, and improved them well, was frequent in prayer, and her faith as great and as pure as most. She denied herself every other satisfaction, to be with me, and to instruct me: Nay such was her affection for me, that it made her find, as she told me, more pleasure with me than any where else.

If I made her agreeable answers, more from chance than judgment, she thought herself well paid for all her labour. In short, under her care I soon became mistress of most things suitable for me, insomuch that many aged persons, of some rank and figure, could not have answered to the things which I did.

As my father often sent for me home to see me, one time I found the Queen of *England* there. I was then

then near eight years of age. My father told the Queen's confessor, that if he wanted a little amusement, he might entertain himself with me, and propound some questions to me. He tried me with several very difficult ones, to which I returned such pertinent answers, that he carried me to the Queen, and said to her, "Your Majesty must have some diversion with this child." She also tried me; and was so well pleased with my lively answers, and my manners, that she demanded me of my father with no small importunity, assuring him that she would take particular care of me, designing me for maid of honour to the princess. But my father resisted so far as to disoblige her. Doubtless it was God who caused his refusal, and thereby turned off the stroke which might have probably intercepted my salvation: For being so weak as I was, what could I have done at court, but be quite lost there?

I went back to the *Ursulines*, where my good sister continued her affection. But as she was not the mistress of the boarders, and as I was obliged sometimes to go along with them, I contracted bad habits; I became addicted to lying, peevishness and indevotion, passing whole days without thinking on God; tho' he watched continually over me, as the sequel will manifest. I did not remain long under the power of such vicious habits; for my sister's cares recovered me. I loved much to hear of God, was not weary at church, loved to pray, had tenderness for the poor, and a natural dislike for persons whose doctrine was judged unsound; having sucked in, with my milk, the purity of the faith: And God has always continued to me that grace, in the midst of my greatest infidelities.

There was at the end of the garden a little chapel, dedicated to the child Jesus. Thither I betook myself for devotion; and, for some time, carrying my breakfast thither every morning, hid it all behind his image; for I was so much a child, that I thought I made a

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considerable

considerable sacrifice in depriving myself of it. Being also delicate in my choice of food, I wished to mortify myself; but found self-love still too prevalent, to submit to such mortification. After this when they were cleaning out this chapel, they found behind the image what I had left there, and presently guessed that it was I, as they had seen me every day going thither: And God, who lets nothing pass without a recompence, soon rewarded me with interest for this little infantine devotion.

One day my companions, who were big girls, to divert themselves, went to dance over a deep pit, which served for a sink to the kitchen, and a common sewer to carry off the filth. It was deep, and covered with boards for fear of accident. When they retired I wanted to imitate them; but the boards broke under me, and I fell into the frightful goute, yet hanging by a little bit of timber, in such manner, that I was plunged in the filth, without being lifted with it; a figure of the inward state which I had to undergo, when in the horrible pit, which I was unable of myself to get out of. But God, in his goodness, preserved me in each, and brought me out of them; defiled indeed for a time, but not destroyed! I was at the gates of death, and yet death was not permitted to have any power over me. What support had the little sick been, on which I rested, if the adorable hand of my God had not, at this critical juncture, sustained me? But for that, undoubtedly it had soon broke. I cried out with all my might. The boarders, who saw me fall, instead of running to my help, went to alarm the sisters of the house. These sisters, concluding I was killed, ran to church to apprise my sister, who was then at prayers. She immediately prayed for me, and (after having invoked the blessed virgin) came to me half dead; but was not a little surprized, when she saw me, in the mire and filth, seated as on an easy chair. She admired that goodness of God,

God, which had supported me in such a miraculous manner.

I continued some time longer with my sister, where I retained the love and fear of God. My life was easy; I was educated agreeably with her. I improved much in the time that I had my health; for very often was I sick, and seized with maladies as sudden as uncommon: In the evening well, and in the morning swelled and full of blueish marks, symptoms of a fever which soon followed. At nine years of age, I was taken with so violent a fit of throwing up blood, that they thought I was going to die; and by it I was very much weakened.

A little before this severe fit, my other sister became jealous, wanting to have me in her turn. Tho' she led a good life, yet she had not a talent for the education of children. I may say, that was the period of my happiness in this house. At first she caressed me much; but all her caresses made no impression on my heart. My other sister did more with a look, than she with either caresses or threatenings. As she saw that I loved her not so well as the other, she changed her fondling to rigorous treatment. She would not allow me to speak to my other sister; and when she knew I had spoke to her, she got me whipt, or else beat me herself. I could no longer hold out against such severe usage, and therefore required with ingratitude all the favours of my paternal sister, going no more to see her: Which yet did not hinder her from giving me marks of her usual goodness, in the great malady I mentioned above. She kindly continued my ingratitude to be rather owing to my fear of chastisement, than any bad inclination: And indeed I think that was the only time, that this fear acted with so much force on me.

My father, being informed of all that passed, took me home again. I was at that time near ten years of age.

age. I stayed only a little while at home; for a nun of the order of St. *Dominic*, * of a great family, and one of my father's intimate friends, solicited him to place me in her convent, of which she was the prioress, promising she would take care of me herself, and make me lodge in her own chamber; for this lady had conceived a great affection for me. But she was so much taken up with her community, in which many troublesome affairs fell out, that she was not at liberty to take much care of me. Here I had the chicken-pox, which made me keep my bed three weeks, in which I had very bad attendance, tho' my father and mother thought I was under excellent care. The ladies of the house had such a dread of the small-pox, as they imagined mine to be, that they durst not come near me. I passed almost all the time without seeing any body, but a lay-sister, who only brought me my allowance of diet, at the set hours, and then immediately went off again. I providentially found a bible in my chamber, and having both a fondness for reading and a happy memory, I spent whole days in reading it from morning to night, and learned entirely the historical part. Yet I was really very unhappy in this house: For the other boarders, being big girls, plagued me with very grievous persecutions. I was so much neglected, as to meat and drink, that I fell away, and became quite emaciated. Several other crosses I had, which were hard enough for me to bear.

CHAP.

* Having mentioned three Romish Saints, viz. *URSULA*, *BENEDICT*, and *DOMINIC*, I shall here give a brief summary of their histories.

I. URSULA, was the daughter of a Prince of Great Britain. *Maximus* a Roman General, being saluted Emperor (in the year 382) by his army in Great Britain, crossed the channel into Gaul (or France) in order to establish his throne, and dispossess the Emperor *Gratian*. In this expedition *Conan* a British Prince, signalized himself. In recompence of his service, *Maximus* gave him the government

CHAP. IV.

AFTER having been here about eight months, my father took me home again. My mother kept me more with her, beginning now to have a higher regard for me than before; yet she still preferred my brother,

government of *Armorica* or *Britany* (in France.) *Conan*, being settled at *Nantz*, sent to *Dunwal* King of *Cornwall*, to demand his daughter *Ursula* in marriage, and to desire that she would bring with her as many young women as should be willing to accompany her. His Ambassadors were well received; and the said Prince, with her companions, took shipping at *London*.

The fleet which conducted them was in a storm cast upon the coast of *Holland*. They made *Tiel* a port at the mouth of the *Rhine*, and from thence advanced toward *Calogne* on the *Rhine*. The *Huns*, † at that time fighting for *Gratian*, observing these vessels to belong to the *Britons* their enemies, attacked and took them. The barbarians would have forced the women. But *Ursula*, exhorting her companions rather to die than to suffer their honour to be stained, animated them to make such a resistance, that the ruffians, being disappointed, barbarously massacred them all. This was in 383. The number of the virgins slain is not certainly agreed upon. Tradition had reported eleven thousand. But archbishop *Usher*, in his *Antiquities of the British Church*, confutes that idle story.

The congregation or community of the *Ursulines*, made up of young women and widows, which follow *St. Augustin's* rule under bishops, was first instituted by *Angela Bissi* in *Italy*, and the institution approved by Pope *Gregory XIII.* in 1572. It was afterward founded in *France*, in 1611. The first monastery of this name there was that of *Paris*, after which followed many others of the same name in that kingdom. II. *BENEDICT*

† These *Huns*, by the accounts transmitted of them, appear to have been a most frightful set of savages. They inhabited the marshes about the *Palus Meotis* (or sea of *Asoph*) a country which seems all along to have been famous for barbarous inhabitants, being at this day the seat of the *Cossacks*, and *Tartars*, who live much on horse flesh and mares milk, and are very cruel when they can and dare be so. They are at present brought under the power of the *Russians*. The

brother, which was so visible, that every one spoke of it with dislike; for when I was sick, and met with any thing

II. *Benedict* was the patriarch or founder of a famous order called the *Benedictines*. He was the first who brought a monastic life into esteem in the West. He was born at *Nusci*, a town in *Italy*, about 480. This order, as it is the most ancient, is the most famous of the *Roman* church. It has been the source of several orders, which follow the rule of the first founder, and have made new branches of Monks in the church of *Rome*, as *Carthusians*, *Cistercians*, *Hospitalians*, &c.

III. *Dominic de Guzman*, a Spanish gentleman, died at *Bologna* in *Italy*, in 1221, and was canonized by Pope Gregory IX, 1235. He had preached zealously against the *Albigenses*; and his zeal did not stop there. He was the founder of the order of the *Dominicans*, under St. *Augustine's* rule, and his own constitutions. He likewise in his furious zeal established a military order against the poor *Albigenses*. The knights of this order were called Jesus Christ's soldiers, or the brethren of St. *Dominic's* militia.

These *Albigenses* were reformers from popery, first springing up at *Albi*, a city in upper *Langue-doc* in *France*, like the *Pasdars* or *Waldenses*, who sprang up at the city of *Lyons* in *France*. These latter were so called from *Peter Waldo*, or *Paul*, a rich and charitable merchant there, who exposed the superstition of the church of *Rome*, in 1160. They spread from thence into many parts of *France*, *Germany*, and *Italy*. These two bodies of men defended themselves

The *Huns* left their own country, and settled at first in *Pannonia*, a vast tract which comprehends the greatest part of *Austria*, with *Bosnia*, *Slavonia*, and that part of *Bulgary* which lies between the rivers *Danube*, *Raab* and *Drava*. Their King *Attila*, who styled himself *The plague of God*, led them into *Germany*, *France*, and *Italy*, great part of which they cruelly destroyed, till *Merovius* King of *France*, joined with *Etius* General of the *Romans*, met them and gave them a great overthrow, killing, it is said, two hundred thousand of them, in the year 450. After this loss, they retired into *Pannonia*, where they defended themselves 'till the *Hongers*, the very same sort of people, came out of *Syria*, a wild country farther North, and dispossessed them. Writers tell us of the *Huns*, that they were continually on horse back, whether eating, trading, or sleeping; that like a deluge, before they got that check, they over-ran the *Scythians*, *Avars*, and other warlike nations, putting them to flight by the very terror of their countenances; that they were altogether unlearned, knew not the names of letters, and used to divine by the entrails and veins of beasts.

thing I liked, he demanded it; it was then taken from me, and given to him, tho' he was perfectly well in health. He was continually giving me new vexations. One day he made me mount upon the top of the coach; when he had done that, he threw me down on the ground; and by the fall I was bruised. At other times

themselves against the vastly superior popish powers, till at length overpowered they sunk. The small remains, of such as held out, retired to the *Alps* and valleys of *Piedmont*, where their descendants continue 'till this day, and where they have often been severely persecuted.

IV. *Augustine*, twice mentioned above, was born at *Tagaste* in *Numbidia* (now *Bihadulgerid*) in *Africa*. He taught rhetoric there, and afterward at *Rome*, where it is said that hearing St. *Ambrose* archbishop of *Milan*, he imbibed the principles of the Christian religion, in 387, being then thirty years of age. Three years after, he was ordained priest of *Hippo* (now *Bona*), a town on the coast of the kingdom of *Algiers*, and in 395 elected bishop thereof. He died in 430, in the 76th year of his age. * The *Vanals* at that time besieging *Hippo* took it; yet spared the dead body, writings and library of this saint. The Popes and learned men of his time consulted him, and since his death his memory has been much respected.

* The *Vanals* were an ancient people of the North-east of *Germany* on the coast of the *Baltic* sea, from whence they spread themselves southward even to *Africa*. They were *Arians*, and furious persecutors. The *Arians*, so called from *Arius* their founder, asserted the Word, or Son of God, to be inferior to the Father, and to be a creature, yet created before all other beings. This heresy was condemned in the first council of *Nice* in 321. And yet it became the reigning religion in the East. It was carried into *Africa* under the *Vandals*, and into *Asia* under the *Goths*, (an ancient people of *Germany*, who dwelt along the banks of the *Vistula*, as far as the mouth of that river at *Dantzick*), who often passed the *Danube*, and made terrible incursions into several *Assiatic* regions. Also *Italy*, *Gaul* and *Spain* became deeply infected with *Arianism*; but having reigned there thirty years with great splendor, it sunk almost all at once; tho' of late years some have been found to attempt its revival. The *Arians* themselves were divided into a great number of parties, under different denominations, who mutually condemned each other.

times he beat me: But whatever he did, however wrong, was winked at, or had the most favourable construction put upon it. This conduct soured my temper: I had little disposition to do good, saying, "I was never the better for it." It was not then for thee alone, oh my God, that I did good; since I ceased to do it, when it met not with such a reception from others as I wanted. Had I known how to make a right use of this crucifying conduct which thou held over me, I should have made a good progress. Far from turning me out of the way, it would have made me turn more entirely to thee. With jealous eyes I looked on my brother, seeing the wide difference made betwixt him and me. Whatever he did, he always did well; but the blame of all fell on me. My sisters by the mother made their court to her, by caressing him, and falling foul on me. It is true, I was bad: I was relapsed into my former faults of lying and peevishness. With all these faults, I was very tender and charitable to the poor, prayed to God assiduously, loved to hear any speak of him, and to read good books.

I doubt not but such a long train of inconsistencies will surprize you: But what follows will surprize you much more, when you will see those manners of acting gather strength with age; and that reason, far from correcting such an unreasonable procedure, served only to give more force and latitude to my sins. It seemed, oh my God, as if thou poured out thy graces on me, in proportion as my ingratitude increased. There passed in me what passes in the siege of cities. Thy grace besieged my heart, and I thought of nothing but defending it against thy attacks, redoubling every day my iniquities, to hinder thee from taking it. When it seemed as if thou was going to be victorious, I erected counterbatteries, and threw up ramparts to stop thy goodness, and repel the force of thy favours. There was nothing less than thyself, oh my divine love, to break them down, who by thy sacred fire was stronger than death

death itself, to which sin has brought me so often over and over.

I cannot hear with patience any one who says, "We are not free to resist grace." I have made too long and fatal an experience of my liberty. I closed up all the avenues of my heart, that I might not so much as hear that secret voice of God, which was calling me to himself. I have indeed, from my tenderest youth, passed thro' a series of grievances, either by maladies or by persecutions. The girl to whose care my mother left me, in dressing my head used to beat me, and did not make me turn it but with rage and blows. Every thing seemed in concert to punish me. My father knew nothing of all this; for his love to me was such that he would not have suffered it. I loved him much, but at the same time I feared him, so that I told him nothing of it. My mother was often teasing him with complaints of me, to which he made no other reply than, "There are twelve hours in the day; she'll grow wiser." This rigorous proceeding was not the worst for my soul, tho' it soured my temper, which was otherwise very mild and easy. But what caused my greatest hurt was, that not being able to endure those who treated me ill, I chose to be among those who caressed me, in order to corrupt and spoil me.

My father, seeing I was now grown pretty tall, placed me in Lent among the *Ursulines*, to have my first communion at *Easter*, at which time I was to complete my eleventh year. And here my most dear sister, under whose inspection my father placed me, redoubled her cares, to cause me to make the best preparation possible for this act of devotion. I thought now of giving myself to God in good earnest. I often felt a combat between my good inclinations and my bad habits. I even did some penances. As I was almost always with my sister, and as the boarders in her class, which was the first, were very reasonable and civil, I became such also, while among them. It

had been murder to educate me badly; for my very nature was strongly disposed to goodness, and I loved every thing that tended thereto. Easily won with mildness, I did with pleasure whatever my good sister desired. At length *Easter* arrived, and I made my first communion (which was preceded by a general confession) with much joy and devotion. And in this house I stayed 'till *Whitsuntide*. But as my other sister was mistress of the second class, she demanded me, in her week, to be with her in that class. Her manners, so opposite to the other's, made me relax my former piety. I felt no more that new and delightful ardour which had seized my heart at my first communion. Alas! it held but a short time; for my faults and failings were soon reiterated, and drew me off from the care and duties of religion.

As I now grew very tall for my age, and more to my mother's liking than heretofore, she took care to deck and dress me out, to make me see company, and to take me abroad with her. She took an inordinate pride in this beauty, which God had put on me, only to bless and praise him, which yet has been to me a source of pride and vanity. Several suitors offered to me. But as I was not yet twelve years of age, my father would not listen to any proposals. I loved reading much, and shut myself up all alone every day to read without interruption.

What proved effectual to gain me over entirely to God, at least for a time, was that a nephew of my father's (whose life is writ in the relation of foreign missions) passed by our house, going with the bishop of *Cochinchina*. I happened at that time to be gone a walking with my companions, which I seldom did. At my return he was gone. They gave me an account of his sanctity, and the things he had said. I was so touched therewith, that I was overcome with sorrow. I cried all the rest of the day and of the night. Early in the morning, I went in great distress to seek my confessor.

confessor. I said to him, "What my father, am I "the only person in our family to be lost? Alas! help "me in my salvation." He was greatly surprised to see me so much afflicted, and comforted me in the best manner he could, not thinking me so bad as I was; for in the midst of my backslidings I was docile, punctual in obedience, careful to confess often; and since I went to him my life was more regular. Oh thou God of love, how often hast thou knocked at the door of my heart! how often terrified me with appearances of sudden death! Yet all these only made a transient impression. I presently returned again to my infidelities; but this time thou took me, and I may say quite carried off my heart. Alas, what grief I now sustained for having displeased thee! what regrets, what exclamations, what sobbings! Who would have thought, to see me, but that my conversion would have lasted as long as my life? Why didst thou not, oh my God, utterly take this heart to thyself, when I gave it to thee so fully; or if thou didst take it then, oh why didst thou let it revolt again afterward? It was not but that thou wast strong enough to hold it; but it seems to me that thou chose, in leaving me to myself, to cause thy mercy to shine more conspicuously; and the extent of my iniquities to serve for a lasting monument of thy goodness.

I immediately applied myself to every part of my duty. I made a general confession with great compunction of heart. I frankly confessed all that I knew with torrents of tears. I became so changed, that I was scarce to be known. I would not for ever so much have made the least voluntary slip; and they found not any matter for absolution when I confessed. I discovered the very smallest faults: And God did me the favour to enable me to conquer myself in many things. There were left only some remains of passion, which gave me some trouble to conquer: But as soon as I had, by means thereof, given any displeasure even to the domestics, I begged their pardon, in order to subdue

subdue at the same time my wrath and my pride; for *wrath* is the daughter of *pride*. A person truly humbled suffers not any thing to put him in a rage. As it is pride which dies the last in the soul, so it is passion which is last destroyed in the outward conduct. A soul thoroughly annihilated, or dead to itself, finds nothing of rage left in itself.

There are persons who, being very much filled with the unction of grace, and with a savoury peace, at their entrance of the resigned path of light and love, think they are come thus far: But they are greatly mistaken. This they will readily discover, if they are heartily willing to examine two things; first, if their nature is lively, warm and violent, (for I speak not of stupid tempers) they will find, from time to time, that they make slips, in which trouble and emotion have some share; and which even then are useful to humble and reform them. And when such a humility is wrought, then the rage is all lost and utterly destroyed. Moreover they will find that there often rise in them certain motions of anger, but the sweetness of grace holds them back by a secret violence: They would easily transgress, if in any wise they gave way to these motions: There are persons who think themselves very mild, because nothing thwarts them: It is not of such that I am speaking; for the mildness, which has never been put to the proof, is often only a mask of mildness. Those persons who, when unmolested appeared Saints, are no sooner exercised by vexing occurrences, than there starts up in them a strange number of faults, which they had thought to be dead; and which only lay dormant, because nothing awaked them.

I followed my religious exercises. I shut myself up all the day to read and to pray. I gave all I had to the poor, taking even linen to their houses to make them necessities. I taught them the catechism; and, when my parents dined abroad, I made them
eat

eat with me, and served them with great respect. I read the works of * *St. Francis de Sales* and the life of *Madam de Chantal*. There I found that she made prayers. I begged of my confessor to teach me to make them; and as he did not, I tried to make them myself as well as I could; but without any success, as I then thought, because I could imagine nothing; and yet persuaded myself, that prayer could not be made without forming to one's self certain ideas and reasoning much. This difficulty gave me no small trouble, and that for a long time. I was nevertheless very assiduous therein, and prayed earnestly to God to give me the gift of prayer. All that I saw writ in the life of *M. de Chantal* charmed me; and I was so mere a child, that I thought I ought to do every thing that I saw in it. All the vows she had made I made also, as that of ever aiming at the highest perfection, and of doing the will of God in every thing. I was not yet twelve years of age: nevertheless § I took the discipline according to my strength. One day as I was reading that she had put the name of Jesus on her heart, to follow the counsel of the spouse † "Set me as a seal upon thy heart", and that for this purpose, she had taken a red hot iron, whereupon that holy name was engraven, I was very much afflicted that I could not do the same. I took it in my head to write that sacred and adorable name, in large characters, on a piece of paper. With ribbands and
a big

* *St. Francis de Sales* she several times mentions with great esteem, in this and in the Second Part; a summary of his life is designed to be inserted in the Appendix to this First Part.

M. de Chantal was the eldest daughter of *Francis de Sales*. I find that her life was written in *French*, but I have not yet met with it. I also find her called *Baroness of Chantal*, and not much more about her, but that she was very much esteemed as a pious and devout lady.

§ This discipline in the *Romish* church is for people to scourge themselves for their sins. This and many other grievous bodily austerities she often afterwards voluntarily underwent, of which some notice will be taken in the proper place.

† *Cant. viii. 6.*

a big needle I fastened it to my skin in four places; and in that position it continued a long time.

After this, I turned all my thoughts to become a nun, very often going to *the visitation*; for the love which I had for St. Francis de Sales did not permit me to think of any other community than this of which he was the founder. I frequently went to beg the nuns there to receive me into their convent. Often I stole out of my father's house to go thither, and repeatedly solicited them to consent to my admission. But, tho' it was what they eagerly desired, even as a temporal advantage; yet they never durst let me enter their house, as they very much feared my father, whose fondness for me they were no strangers to. There was then at that house a niece of my father's, to whom I am under great obligations. Fortune had not been very favourable to her father, and had thereby reduced her in some sort to depend on mine, to whom she discovered my inclination; who, tho' he would not for any thing in the world have hindered a right vocation, yet could not hear of my design without shedding tears. But as he happened at this time to be abroad, my cousin went to my confessor, to desire him to forbid my going to *the visitation*. He durst not however do it plainly, for fear of drawing on himself the resentment of that community; for they already looked upon me as their's. Yet I still wanted to be a nun, and importuned my mother excessively to take me to that house; but she would not do it, for fear of grieving my father, who was yet absent, and she still referred me to his return. As I saw that I could not obtain from her what I desired, I counterfeited her hand writing, and forged a letter in which she besought those ladies to receive me; excusing herself from coming with me on account of her illness: But the prioress, who was a relation of my mother's, and well acquainted with her hand, at once detected the forgery.

CHAP.

CHAP. V.

NO sooner was my father returned home, than he fell into a violent distemper. My mother was at the same time indisposed in another part of the house. I was then all alone with him, ready to render him every kind of service I was capable of, and to give him all the dutiful marks of a most sincere affection: And I don't doubt but my assiduity was very agreeable to him.

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I went,

Having published the three foregoing sheets, I have thereby had the opportunity of hearing opinions on them, generally in their favour, but not all. The preliminary observations, already made, are far short of satisfying some individuals. They seem to have a measure of their own, and little to regard purity of heart and life in others, if it does not tally with their own measure in every circumstantial article. I really think it far too unreasonable to demand and expect that in all countries, and under all disadvantages, every point shall exactly quadrate with their measure. Now the Apostle Paul, as there were early in the Christian Church different sentiments, among the converted Jews and Gentiles, informed them that in CHRIST JESUS circumcision availed nothing, nor uncircumcision, but a new creature.* And such was M. GUION—*created anew in him, unto good works.*† So the pious Judge HALK describes his sentiments of sincere practical christians from whom in profession he dissenteth. Concerning the ends, design, and effect of true christian religion he writes thus:

"It teaches and tutors the soul to a high reverence and veneration of ALMIGHTY GOD, a sincere and upright walking as in the presence of the invisible, all-seeing GOD. It makes a man truly to love, to honour, to obey Him; and therefore careful to know what His will is. It renders the heart highly thankful to Him, both as his Creator, Redeemer, and Benefactor.—He that fears the Lord of Heaven and Earth—walks humbly before him—thankfully lays hold of the message of redemption by Christ Jesus—strives to express his thankfulness by the sincerity of his obedience—is sorry with all his soul when he comes short of his duty—walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin: If he fall in the least measure,

* Gal. vi. 15. † Eph. ii. 10

I went, unperceived by him, to empty his basons; taking the time for it when the servants were not at hand; as well to mortify myself as to pay due honour to what Jesus CHRIST said, that *he came not to be ministered to, but to minister*. When he made me read by him I read with such a heart-felt devotion that he was surprised at it. I remembered the instructions my sister had

"measure, is restless till he hath made his peace by true repentance
 "—is true to his promise—just in his actions—charitable to the
 "poor—sincere in his devotions—that will not deliberately disho-
 "nour God, though with the greatest security of impunity—that
 "hath his hope in Heaven, and his conversation in Heaven—that dares
 "not do an unjust act though never so much to his advantage, and
 "all this because he sees Him that is invisible, and fears Him be-
 "cause he loves Him; fears him as well for his goodness as his
 "greatness.—Such a man, whether he be an episcopal or a presbyte-
 "rian, or an independent, or an anabaptist, *he hath the life of reli-
 "gion in him, and that life acts in him, and will conform his soul to
 "the image of his Saviour, and walk along with him to eternity,
 "notwithstanding his practice or non-practice of these indifferents."*

WHAT this honourable author has observed is the one essential object. I only add that, so far as any thing becomes a matter of conscience, so far it ceases to be indifferent. It is then an indispensable duty; and without the due observance of it, that *life*, which is hid with Christ in God, would be in danger of being lost.

BUT there is another thing under this head, which to me appears very material. I think M. GUION attained a greater constancy of subjection of her temper and passions to the Spirit of CHRIST, in the whole conduct of her life, private as well as public, a greater love of poverty and sufferings for his sake, from thence more of tender charity and sympathy with the poor and distressed, more of humiliation in regard to her abilities, gifts and endowments, more of the mystery of preaching CHRIST in silence, as in the future part of her life will eminently appear, *more of conformity to him who became of no reputation, humbling himself to the station and form a servant, more of every root of bitterness eradicated, more of every soar tincture of spiritual elevation expelled, than the principal of her objections I have yet met with; to whom I think it would be of the highest benefit to press after these real excellencies.

THERE is no room to doubt that M. GUION's soul was precious in the sight of her Redeemer. Shall any then, who think the same

of
 Part II. Chap. XIII. &c.

had given me, and the ejaculatory prayers and praises I had learned from her. She had taught me to praise thee, oh my God, in all thy works. "All that I saw called upon me to render thee that homage. If it rained I wished all the drops of water to be changed into love and praises. My heart was nourished intently with thy love; and my spirit was incessantly engrossed with the remembrance of thee. I seemed to join and partake in all the good that was done in the world, and could have wished to have the united hearts of all men to love thee. This habit rooted itself so strongly in me, that I retained it thro' all my greatest inconstancies.

My cousin aforementioned helped not a little to support me in these good sentiments: For I was often with her, and loved her, as she took great care of me, and treated me with much gentleness. Her fortune being equal neither to her birth nor her virtue, she did with charity and affection what her condition obliged her to. My mother grew jealous, fearing I should love my cousin too well, and herself too little. She who had left me in my young years to the care of her maids, and since that to my own, only enquiring if I was in the house, and troubling herself no further, now demanded that I should always stay with her; and never suffered me to be with my cousin, but with very great

G 2 reluctance,

of themselves, find fault with her, because she, living in France, innocently retained some of the French manners; which probably proved the means of her doing more good, both among those of high rank and of low? Let them first patiently read her life to its final period, in a good mind, without prejudice: Then, instead of endeavouring to prevent the reading, and spreading, the knowledge of the lives and labours of good men, or women, of other nations, they may, in the charitable extension of divine unity, be ready to say, as was said in a vision to an apostle, "Come over into Macedonia, (or into England) to help us; that an immovable constancy of dedication to God, like your's, may be diffused here also."

* Acts 16. 9.

reluctance. My cousin fell ill; she took that occasion to send her home, which was to me a very affecting stroke, both for nature and for grace.

THO' my mother acted thus she was a very virtuous woman. But God permitted it for my exercise. She was one of the most charitable women of her age. She not only gave away the surplus, but even the necessities of the house. Never were the needy neglected by her. Never any wretch came to her without succour. She furnished poor workmen wherewith to support their labour, and poor tradesmen wherewith to supply their shops. From her I think I inherited my charity and love for the poor: For God did me the favour to succeed her in that holy exercise. There was not one in the town, or its environs, who did not praise her for this great virtue. She has sometimes given to the last pistole in the house; and yet so great was her economy that she did not sink, or fail in her trust. Her faith was lively, and her devotion to the blessed virgin very great, never failing to say daily her office, (*a part of the Popish breviary.*) She wanted nothing but a director, who might have drawn her into the inward exercise of religion; without which all virtues are but weak and languishing.

My mother's only care about me had been all along to have me in the house; which indeed is one material point for a girl. And this habit, of being so constantly kept within, proved of great service to me after my marriage; as I shall tell in its due course. It might have been much better for me had she kept me more in her own apartment, with an agreeable freedom; and enquired oftner what part of the house I was in.

AFTER my cousin left me I continued for some time in those sentiments of piety I have mentioned. One favour

favour which God granted me, was so great a readiness to forgive injuries that my confessor was surprised at it; as he knew that some young ladies had, out of envy, spoke very unhandlome of me; and that I spoke well of them as occasion offered. I was seized with a tertian ague, which lasted four months, in which I suffered much; yet was favoured with piety during the time, and enabled to suffer with much resignation and patience. In this frame of mind and manner of life I persevered, so long as I continued the practice of prayer. But I am going to recite how I slid off from it, and lost my condition.

ABOUT eleven or twelve months after, we went to pass some days in the country. My father took along with us one of his near relations, who was a very accomplished young gentleman. He had a great desire to marry me; but my father, who had resolved not to give me to any near kinsman, on account of the difficulty of obtaining dispensations, put him off, without alledging any false or frivolous reasons for it. As this young gentleman was very much devoted to the blessed virgin, and every day said her office, I said it with him, and to have time for it left off prayer, which was to me the first inlet of evils. Yet I kept up for a long time some share of the spirit of piety; for I went to seek out the little shepherdesses, to instruct and teach them their religious duties; yet this spirit gradually decayed, not being nourished by prayer. Hereby I became cold toward God: All my old faults revived; to which I added a prodigious vanity. The love I began to have for myself extinguished what remained in me of the love of God.

I DID not immediately leave off prayer, without asking my confessor's leave; alledging that I thought it better to say the office of the virgin every day, than to practise prayer; as I had not time for both. This was a stratagem of the enemy to draw me from God, and to fasten me insensibly in the snares he was laying

for me. My confessor was easy in the matter; not a man of prayer, he gave his consent, to my great hurt.

Oh my God, were but the value of prayer known, the great advantage which accrues to the soul from conversing with thee, and what consequence it is of to salvation, every one would be assiduous in it. It is a strong hold into which the enemy cannot enter. He may attack it, besiege it, make a noise about its walls; but while we are faithful, and don't quit it, he can do us no harm. It is alike requisite to dictate to children the necessity of prayer as of their salvation; but alas! unhappily, it is thought sufficient to tell them that there is a heaven and a hell; that they must endeavour to avoid the latter and attain the former; and yet they are not taught the shortest and easiest way of arriving at it. The way to heaven is prayer; but a prayer of the heart, which every one is capable of, and not of reasonings which are the fruits of study, or exercise of the imagination, which, in filling the mind with wandering objects, rarely settle it; and instead of warming the heart with love to God, leave it cold and languishing. Oh poor people, ignorant and carnal minds, children without reason and knowledge; dull or hard hearts which can retain nothing, come to the practice of prayer, and ye will become wise. Oh ye men who are great, wise and rich, Have ye not, (great as ye are) a heart capable of loving what is proper for you, and of hating what is destructive? Love the sovereign good, hate the sovereign evil, and ye will be truly wise. When ye love any one, do ye know the reasons of love and its definitions? No, certainly; Ye love because your heart is made to love what it thinks lovely. Is there any thing more lovely than God? Ye know that he has created you, and has died for you: But if these reasons are not sufficient, which of you has not some necessity, some trouble, or some disgrace? Which of you does not know how to tell his malady, and beg a remedy? Come then to this fountain of all good. Without complaining to weak and impotent creatures,

who

who cannot help you, come to prayer; to lay before God your troubles, to beg his grace, and above all to love him. None can exempt himself from loving; for none can live without a heart, nor the heart without love.

Why should any amuse themselves, in seeking reasons for loving love itself? Let us love without reasoning about it; and we shall find ourselves filled with love, before the others have learned the reasons which induce to it. Taste of love, and ye'll be wiser in it than the most skilful philosophers. In love, as in every thing else, experience instructs better than reason. Oh then come to drink at this fountain of living waters, instead of the broken cisterns of the Creature, which far from allaying your thirst, only tend to augment it, and to render you never satisfied. Did ye drink at this fountain, ye would not seek elsewhere for any thing to quench your thirst; for while ye still continue to draw from this well, ye would have no more thirst after the world: But if ye quit it, alas! the enemy has the ascendant; he will give you of his poisoned waters; which, in making you taste an apparent sweetness, will take from you your life.

This was what I did, when I left off prayer. I became as a *vineyard exposed to pillage*, whose hedges torn down give liberty to all the passengers to ravage it. I began to seek in the creature what I had found in God. Thou left me to myself, because I left thee first; and wast pleased, in permitting me to sink into the horrible pit, to make me feel the necessity I was in, of approaching to thee in prayer. Thou hast said, that *thou wilt destroy those adulterous souls who depart from thee*. Alas! their departure alone causes their destruction, since, in departing from thee, Oh Sun of righteousness, they enter into the region of darkness and shadow of death, from whence they would never rise again, if thou didst not re-visit them; if thou didst not by thy divine light, come to illuminate their darkness, and by thy

thy enlivening warmth, to melt their icy hearts, and restore them to life.

I FELL then into the greatest of all misfortunes; for I even wandered away from thee, oh my God, and thou gradually retired from a heart which quitted thee. Yet such is thy goodness, that it seems as if thou unwillingly left me; and when this heart wants to return to thee, thou comest to meet it, as with the steps of a giant. This experience, which I have had, shall be to me an everlasting testimony of thy kindness and my ingratitude.

I BECAME still more passionate than I had ever been, as age gave more force to my passions. I was frequently guilty of lying; I felt my heart corrupt and vain, no more pious left in my soul, but a state of indifference and indecision; tho' I still kept up the outside appearance with a good deal of care; And the habit I was in, of being at church with modesty, made me appear better than I was. Vanity, which had been excluded out of my heart, now resumed its seat there. I began to pass a good deal of my time before a looking-glass. I found so much pleasure in viewing myself therein, that I thought others were in the right who practised the same. Instead of making use of this exterior, which God had given me as a means of loving him the more, it became to me only the means of a vain complacency. All seemed to me to look beautiful in my person, but I saw not that it covered a polluted soul.—This rendered me so vain, that I doubt whether any ever exceeded me therein.

THE high esteem I had for myself made me find faults in every one else of my own sex. I had no eyes but to see my own good qualities, and to discover the defects of others. I hid from myself my own faults, or if I remarked any, yet to me they appeared little in comparison of others. I excused, and even figured them to myself as perfections. Every idea I had of others and

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of myself was false. I loved reading, to excess, particularly romances; spending great part of the night, as well as the day, therein. I was uneasy till I got to the end of them; and then had an insatiable desire of more of the like kind to read. These books are strange inventions to destroy youth: For if they caused no other hurt than the loss of precious time, is not that too much? I was not restrained, but rather encouraged to read them under this fallacious pretext, that thereby one learns to speak well. Mean while thy abundant goodness, oh my God, engaged thee to seek me again. I was touched with lively sorrow, and poured out floods of tears; afflicted for a condition so different from that which I had found in thy presence: But my tears were without effect, and my sorrows useless. I could not, of myself, get out of this unhappy condition. I wished some hand, as charitable as powerful, would have extricated me out of it: But as for myself, I had not power to do it. I was (like the prophet) in a *deep abyss of mire*, which I could not get out of. I met with reprimands for being in it, but none kind enough to reach out a helping hand to free me from it: And when I tried vain efforts to get out, I only sunk the deeper. The fruitless essay made me see my own impotence, and only rendered me more afflicted and miserable.

ALAS! how much compassion has this sad experience given me for sinners, as it has brought me to see how it happens, that so few of them emerge from the miserable state into which they are fallen; because such as see it only cry out against their disorders, and frighten them with threats of future punishment. These cries and threats at first make some impression, and they make some weak efforts to get out: But, after having experienced their insufficiency, they gradually abate in their design; and lose their courage for trying any more. And all that men can say to them afterwards is but lost labour, tho' one preach to them incessantly. When any for relief run to confess, the only true remedy

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medy for them is prayer; to present themselves before God, in the condition of criminals; and to beg of him the power to come out of this state: they would then soon be changed, and brought out of the mire and clay. But the devil has falsely persuaded the doctors and the wise men of the age, that, in order to pray, 'tis necessary first to be perfectly converted. Hence people are dissuaded from it, and hence there is rarely any conversion that is durable. The devil is outrageous only against prayer, and those that exercise it; because he knows it is the true means of taking from him his prey. Let us undergo all the austerities we will, he suffers us to do it, and neither persecutes those that enjoin them, nor those that practise them. But no sooner does one enter into a spiritual life, a life of prayer, but such an one must resolve on strange crosses. All manner of persecutions and contempts in this world are reserved for that life. *

MISERABLE as the condition was to which I was reduced by my infidelities, and the little succour I had from my confessor, I did not fail to say my vocal prayers every day, to confess pretty often, and to communicate almost every fortnight. Sometimes I went to church to weep, and to pray to the blessed virgin to obtain my conversion. I loved to hear any speak of God, and was never tired with hearing them. When my father spoke of him, I was transported with joy; And when he and my mother went on any pilgrimage, and were to set off very early in the morning, either I did not go to bed, that I might not be surprized with sleep, or hired the girls to wake me timely. My father then was always speaking of God; which at

* We see in this paragraph that she was, at the time of writing it, enlightened in a good degree to discover the emptiness and deception of two of the articles imposed by the Church of Rome as duties, viz. (1) the recourse to confessors for the cure of inward trouble, and (2) the use of bodily austerities; Instead of both these, she recommends the faithful application of the soul to him who is Omnipresent, and the only physician of souls.

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such times afforded me the highest satisfaction, and, such as I preferred to all others. I also loved the poor, and was charitable to them at this very time. How strange may this seem to some, and how hard to reconcile things so opposite!

HAVING speedily passed over her childish years, chequered with the dangers incident to that age, in respect both of her person and her morals, her scene of life begins to appear more interesting.

Now blooming in youth, extolled for her beauty, admired of some, and envied of others, she becomes exposed (but for a short space) to the snares of the world, and of her own vanity co-operating with them.

Soon, ah soon! she finds herself stopt in her career, snatched in her bloom, and involved in the miseries of a matrimonial state, not of her own choice, but imposed on her by that of her parents.

We are now about entering a chapter, the perusal of which may even strike the obdurate and insensible with some feelings of compassion for her early and sudden change; no longer at liberty to range in life, and look around it, in order to make a choice of what might be agreeable to her; instead of that, chained down under ceaseless oppressions, without hope of freedom, where every thing was perpetually dark, sour and grating.

HER troubles indeed, through the goodness of God to her, took the best turn, as they induced her to have recourse to him for his assistance to bear her hard lot; and to discharge every duty requisite in it: Yet certainly cruel is the conduct of parents, who, from fordid views, force their children for life into what is so opposite to their peace. Tho' the father of mercies often sanctifies

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troubles, yet he approves not our *doing evil that good may come of it, or committing sin that grace may abound.*

CHAP. VI.

AFTERWARDS we came to *Paris*, where my vanity increased. No cost was spared to make me appear to advantage. I was forward enough to shew myself and expose my pride, in making a parade of this vain beauty, wanting to be loved of every one and to love none. Several men made offers of marriage who appeared advantageous matches for me; but God, unwilling to have me lost, did not permit matters to succeed. My father found difficulties, which my all-wise Creator caused to arise for my salvation; for had I married any of these persons, I should have been much exposed, and my vanity would have had means of extending itself in a wider circle.

THERE was one person who had asked for me in order to marriage for several years past, whom my father, for family reasons, had always refused. His manners were opposite to my vanity. Nevertheless a fear lest I should leave this country, and the affluent circumstances of this gentleman, induced my father, in spite of both his own and my mother's reluctance, to promise me to him; which was done without consulting me in the case. They made me sign the marriage articles without letting me know what they were; tho' I was well pleased with the thoughts of marriage, flattering myself with a hope of being thereby set at full liberty, delivered from the rough and impious treatment of my mother, which I drew upon myself by my want of docility: Yet God ordered it far otherwise; and the condition which I found myself in afterwards, balked all my hopes; as I shall shew in the sequel.

How pleasing soever marriage was to my thoughts, I was all the time, after my being promised, and even long

long after my marriage, in extreme confusion, which arose from two causes: The first was my natural modesty, which I did not lose. I had much reserve towards men. The other was my vanity; for tho' the husband provided was a more advantageous match than I merited, yet I did not think him such: And the figure which the others made, who had offered to me before, was vastly more engaging. Their rank would have placed me in view: And as I consulted, in these things, nothing but my vanity, whatever did not flatter that was to me insupportable; yet even this very vanity was I think of some advantage to me; for it hindered me from falling into such things as cause the ruin of families. I would not do any thing which, in the eye of the world, might render me culpable; so strictly did I guard my exterior conduct. As I was modest at church, and had not been used to go abroad without my mother, and as the reputation of our house was great, I passed for virtuous.

I did not see my spouse elect (at *Paris*) till two or three days before our marriage. I caused masses to be said all the time after my being contracted, to know the will of God; wishing to do it in this affair at least. Oh goodness of my God, to bear with me at this time, and to allow me to pray to thee, with as much boldness as if I had been one of thy friends, I who had rebelled against thee as thy greatest enemy.

THE joy of our nuptials was universal thro' the town: Amidst this general rejoicing, there appeared none sad but myself. I could neither laugh as others did, nor even eat; so much was I depressed, tho' as yet I knew not the cause: But it was a foretaste which God gave me of what was to befall me. The remembrance of the desire I had of being a nun came pouring in upon me. All who came to compliment me, the day after, could not forbear rallying me, because I wept bitterly. I answered them. "Alas! I had desired so much to be a nun; why then am I now married? And by what fatality

"fatality has such a revolution befallen me?" No sooner was I at the house of my new spouse, than I perceived that it would be for me, *a house of mourning*.

I WAS obliged here to change my conduct; for their manner of living was very different from that in my father's house. My mother-in-law, who had long been a widow, regarded nothing else but saving; whereas at my father's house they lived after a manner extremely noble. All there was set off in full view; all appeared elegant; and what my husband and mother-in-law called pride, and I called politeness, was observed there. I was very much surprized at this change, and so much the more, as my vanity wished to increase, rather than to be diminished.

At the time of my marriage I was a little past fifteen years of age. My surprize increased greatly, when I saw I must lose what I had acquired with so much application. At my father's house we were obliged to behave in a genteel way, and to speak with propriety. There all that I said was applauded. Here they never hearkened to me, but to contradict and find fault. If I spoke well, they said it was to give them a lesson: If any questions were started, whereas my father encouraged me speak freely on such occasions, here if I told my sentiment, they said it was to enter into a dispute. They shamefully made me hold my tongue, and scolded me from morning till night.

I SHOULD have some difficulty to write you such sorts of things, which cannot be done without wounding charity, if you had not forbidden me to omit any one article, and if you had not positively enjoined me to lay open every thing, and to write down all the particulars. One thing further I request, before you proceed, which is not to look at things on the side of the creature, which would make these persons appear worse than they were; for my mother-in-law had virtue, my husband had religion, and not any vice. It is requisite

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to look at every thing on the side of God, who permitted these things, only for my salvation, and because he would not have me lost. I had beside so much pride, that had any other conduct been held over me, I should have supported myself therein, and should perhaps not have turned myself on the side of God; as afterwards, by the oppression of a multitude of crosses, I was reduced to do.

To return to my subject, my mother-in-law conceived such an opposition to me, that, in order to vex me, she made me do the most grating things; for her humour was so extraordinary, having never surmounted it in her youth, that she could hardly live with any body. Saying no other than vocal prayers, she did not see this kind of fault; or seeing it and not drawing forces from the spirit of prayer, she could not get the better of it: And it was a pity; for she had both sense and merit. I was then made the victim of her humours. All her occupation was to thwart me continually, and she inspired the like sentiments into her son. They would make persons far below me take place above me. My mother, who was very sensible in the point of honour, could not endure that: And when she heard of it from others (for I told her nothing of it) she chid me, thinking I did it, not knowing how to keep my rank; and that I had no spirit; with many other things of that sort. I durst not tell her how it was with me; but I was almost ready to die with the agonies of grief and continual vexation. And what aggravated them all, was the remembrance of the persons who had offered suit to me, the difference of their humour and their manner of acting, the love they had for me, with their agreeableness and politeness. All this made my present situation very doleful, and my burthen intolerable. My mother-in-law upbraided me in regard to my family, and spoke to me incessantly to the disadvantage of my father and mother. I never went to see them, but I had some bitter speeches to bear at my return.

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On the other hand my mother complained of me, that I did not come often enough to see her. She said I did not love her, that I was alienated from my own family, by being too much attached to that of my husband; so that I had a great deal of heavy sufferings to undergo on both sides.

WHAT still further augmented my crosses was, that my mother related to my mother-in-law the pains I had cost her from my infancy: After which they reproached me, saying, *I was a changeling and an evil spirit*. My husband obliged me to stay all the day long in my mother-in-law's room, without any liberty of retiring into my own apartment, so that I had not a moment's respite to breathe a little. She was ever reflecting on me to every body, to lessen the affection and esteem which any had for me, galling me with the grossest affronts before the finest companies. This had not the effect she wanted; for the more patiently they saw me bear it, the higher esteem they entertained for me.

INDEED, she found the secret of extinguishing my vivacity, and making me become like a stupid idiot; so that some of my former acquaintance hardly knew me. Those who had not seen me before, said, "Is this the person famed for such abundance of wit? She can't say two words. She is a fine image." I was not yet sixteen years old. I was so much intimidated, that I durst not go out without my mother-in-law, and in her presence I could not speak. I knew not what I said; so much fear I had of putting her out of humour, and drawing some bitter speech on myself.

To compleat my affliction, they presented me with a waiting-maid who was every thing with them. She kept me in sight like a governess, and treated me in a strange manner. For the most part I bore with patience a malady which I had no way to avoid: But sometimes I let some hasty answer escape me, which was to me a source of grievous crosses, and violent reproaches, for
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a long time together. When I went out, the footman had orders to give an account of every thing I did. It was then I began to eat the bread of sorrows, and to mingle my drink with my tears. If I was at table, they did one thing or other to me, which covered me with confusion. I had recourse to tears, and from thence had a double shame, the one for what they said to me, and the other for not being able to forbear weeping. I had nobody to tell my condition to, who might share my grief and help me to bear it. I had a mind to tell something of it to my mother; and that caused me so many new crosses, that I resolved to have no other confident of my troubles than myself. It was not from any natural cruelty, that my husband treated me thus; for he loved me even passionately, but he was naturally warm and hasty. What my mother-in-law said to him continually irritated him.

IT was in a condition so deplorable every way, oh my God, that I began to perceive the need I had of thy assistance: For this condition was so much the more perilous for me, because, meeting with none but admirers abroad, and such as flattered me to my hurt, it was to be feared left in such young years, amidst all the strange domestic crosses I had to bear, I should be seduced into irregularity. But thou, by thy goodness and the love thou bore me, gave it a quite different turn. By these redoubled strokes thou drew me to thyself, and did by thy crosses what thy caresses could not effect. Nay even at the beginning of my marriage, thou made use of my natural pride, to keep me within the limits of my duty. I knew that a woman of honour ought never to give suspicion to her husband. I was so very circumspect on that head, that I often carried it even to excess, so far as to refuse the hand to such as offered me theirs. There happened to me an adventure which, thro' my having a mind to drive prudence too far, had like to have ruined me; for things were taken contrary to their intent: But at that time my husband was sensi-
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ble of my innocence, and of the falshood of the insinuations which my mother-in-law wanted to infuse into him.

SUCH powerful crosses, I say, made me return to God. I began to deplore the sins of my youth; for since my marriage I had not committed any voluntarily: Yet I had still some sentiments of vanity remaining, which I wished not to have. However my troubles now counterbalanced them. Moreover many of them appeared just to the little light I had; for I was not yet illuminated to discern the essence of vanity: I fixed my thoughts only on its accidents. I tried then to repair my life by penance, and by a general confession, the most exact that ever yet I had made. I quitted all my romances, for which I lately had such a fondness. It had been, some time before my marriage, damped by reading the gospel, I was so affected therewith, and in it discovered that character of truth which put me out of conceit with all the other books. They appeared then to me to be only full of lies. I put away even indifferent books, to have none but such as were profitable. I resumed the practice of prayer, and endeavoured to offend thee, oh my God, no more. I felt thy love gradually to recover the ascendant in my heart, and to banish every other. I had notwithstanding, an intolerable vanity, and complacency in myself, which has been my most grievous and obstinate sin.

My crosses redoubled every day. What rendered them more painful was, that my mother-in-law, not content with the bitterest speeches, which she uttered against me, both in public and private, would break out in a passion about the smallest trifles, and scarcely be free from it even a fortnight together. I passed a part of my time in bewailing myself, when I could be alone: And my grief became every day more bitter. I sometimes could not contain myself, when I saw girls, who were my domesticks, and owed me submission, treat me

me so ill. I did nevertheless what I could to subdue my temper, which has cost me not a little.

SUCH stunning blows so impaired the vivacity of my nature, that I became *like a lamb that is shearing*. I prayed to our Lord to assist me, and he was my refuge. As my age differed from theirs (for my husband was twenty two years older than I) I saw well that there was no probability of changing their humours, which were fortified with years: As I found that whatever I said was offensive, even things which others would have been pleased with, I knew not what to do. One day, weighed down with grief, about six months after I was married, being alone, I took a knife to cut out my tongue, in order not to be obliged to speak to persons, who only made me speak, to have a fresh matter of rage against me. This extravagant operation I had effected, if God had not stopped me short, and made me see my folly. I prayed continually, I even communicated, I caused masses to be said, to obtain the privilege of becoming dumb, so simple and ignorant was I. I have had my share of crosses, but never found any so difficult to support, as that of perpetual contrariety, without relaxation; of doing all one can to please, without ever succeeding therein, but even still offending by the very means designed to oblige, and being forced to be with such, in a most severe confinement, from morning till night, without ever daring to quit them. I have found that great crosses overwhelm, and stifle all anger at once. But such a continual contrariety irritates and revives a sourness at the heart. It has such a strange effect, that one must do one's self the utmost violence, not to break out into rage and vexation.

SUCH was my condition in marriage, rather that of a slave than of a free person. For a new augmentation of my disgraces, I perceived, four months after my marriage, that my husband was gouty. This malady, which doubtless should have sanctified him, caused me many crosses, both within and without. He had the

gout twice this year, six weeks each time. Soon after it returned again; and he had it still worse than before. He was so much plagued with it, that he came no more out of his room, nor often out of his bed, which he usually kept for several months. I attended him with great care, tho' so very young. I did not fail in my duty, but even did it to the utmost of my power. But alas! all this did not gain me their friendship. I had not even the consolation to know whether what I did was agreeable. I denied myself all the most innocent diversions, to continue with my husband; and did whatever I thought would please him. Sometimes he suffered me quietly, and then I thought myself very happy: But at other times I was insupportable. My particular friends said, "I was of a fine age indeed to be nurse to an invalid, and that it was a shameful thing that I did not set more value on my talents." I answered them, "since I had a husband, I ought to share his painful as well as his pleasing circumstances." Besides my mother, instead of pitying me, reprimanded me sharply for my assiduity about my husband; assuring me that I should render myself unhappy by it; and that he would afterwards demand, as a duty, what I now did out of virtue. But, oh my God, how different were thy thoughts from theirs, what appeared *without* from what passed *within*! My husband had that foible, that when any one said any thing to him against me, he flew into a passion at once. It was the conduct of providence over me: For he was a man of reason and loved me much. When I was sick, he was inconsolable. I believe, had it not been for my mother-in-law, and the girl I have spoken of, I should have been very happy with him: For most men have their passions; and it is the duty of a reasonable woman to bear them peaceably, without irritating them more by cross replies.

THESE things thou hast ordered, oh my God, in such a manner in thy goodness, that I have since seen, it was necessary for making me die to my vain and haughty nature

nature. I should not have had power to destroy it myself, if thou hadst not laboured for it by an all-wise oeconomy of thy providence. I begged patience with great earnestness; nevertheless some sallies of my natural liveliness escaped me, and vanquished the resolutions I had taken of being silent. This was doubtless permitted, that my self-love should not nourish itself with my patience: For a slip of a moment caused me months of humiliation, reproach and sorrow, and proved the occasion of new crosses.

CHAP. VII.

THIS first year I did not make a right use of my afflictions in such a manner as I should have done. I still had vanity. I sometimes lied, to excuse things to my husband and mother-in-law, because I strangely stood in awe of them. Sometimes I broke out in a rage, their conduct appeared so very unreasonable, and especially that most provoking treatment of the girl who served me. It appeared to me a thing unheard of, that they should take her part against me, however base and offensive her deportment. For as to my mother-in-law, her age and rank rendered the thing more tolerable in her. But thou, oh my God, brought me to see things in far other lights. I found in thee reasons for suffering, which I had never found in the creature; Thou caused me to reap a benefit from it, of which I had yet no prospect. I came afterward to see in a clear light and with great joy, that this conduct, as unreasonable as it seemed, and as mortifying as it was, was quite necessary for me; for if I had been applauded by my husband and mother-in-law, as I was at my father's, my pride would have been intolerable. I had a fault common to most women, that I could not hear a beautiful woman praised, without finding some fault in her, artfully causing it to be remarked, in order to lessen the good

good which was said of her. This fault of mine continued long. It is the fruit of a gross and malignant pride, as well as that of extravagantly extolling any one.

I GREW big with my first child. During this time they took good care of me, and my crosses were thereby somewhat mitigated. Indeed I was heavily indisposed; it was enough to excite the compassion of the most indifferent. Beside they had so great a desire of having children, that they were much afraid lest I should any way hurt myself. Yet toward the latter part, this care and tenderness of me abated: And once, as my mother-in-law had treated me in a very grating manner, I had the malice to feign a cholic, to give them in my turn some alarm; for had I been hurt by it they would have been inconsolable, as my husband was an only son, and my mother-in-law, who was very rich, could not have heirs but by him. But as I saw this little artifice gave them too much pain, I told them I was better. No creature could be more heavily loaden with sickness, than I was, during this pregnancy. Beside continual heavings, I had so strange a distaste, except for some fruit, that I could not bear the sight of food. I had likewise continual swoonings and violent pains. I had a very sore time in my delivery; and my weakness was severe and long. I had wherewith to exercise patience, which I offered up to our Lord. And as soon as I had a little relief, I seemed to suffer with much content. From a fever which I had I was so weak, that after several weeks I could scarce bear to be moved, to have my bed made. When I was got a little better, an imposthume fell upon my breast, which was forced to be laid open in two places, which gave me great pain: Yet all these maladies seemed to me only a shadow of troubles, in comparison of those I suffered in the family; which far from diminishing daily increased, I was also subject to a very bad head-ach. Indeed life was so wearisome to me, that all the maladies which were thought mortal did not frighten me.

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THIS lying-in set off my person, and consequently gave me some vanity. I was glad of being marked with regard. And, far from avoiding the occasions thereof, I went to the public walks, tho' but seldom; and when in the streets, I pulled off my mask out of vanity, and drew off my gloves to shew my hands. Could there be greater folly? I sometimes also went to the ball, where I exposed my vanity in dancing.

THERE fell out in the family an affair of great consequence, in regard to our temporals. The loss was very considerable. It cost me strange crosses for above a year, not that I cared for the losses which it caused. But I seemed to be the butt of all the ill humours of the family. It would require a volume to describe all that I suffered during this time. With what pleasure did I sacrifice these temporals; and how often resign myself to have begged my bread, if God had so ordered it! My mother-in-law was inconsolable. She had me pray to God for these things; but to me that was entirely impossible. Oh my dearest Lord! never could I pray to thee about the world, or things of the world; never fully my sacred addresses to the Majesty on high with the dirt of the earth: No, I rather wished to renounce it all, and every thing beside whatsoever, for the sake of thy precious love, and the enjoyment of thy presence in that kingdom, which is not of this world. I wholly sacrificed myself to thee, even earnestly begging thee rather to reduce our family to beggary, than suffer it to offend thee. In my own mind I excused my mother-in-law, saying to myself, "If thou hadst taken the pains to scrape and save like her, thou wouldst not be so indifferent at seeing so much lost. Thou enjoyest what cost thee nothing, and reapest what thou hast not sowed." Yet all these thoughts could not make me sensible to our losses. I even formed agreeable ideas of our going to the hospital. No state appeared to me so poor and miserable, which I should not have thought easy, in comparison of the continual domestic persecutions I underwent. My

My father, who loved me tenderly, and whom I honoured beyond expression, knew nothing of it. God so permitted it, that I should have him also displeased with me for some time; for my mother was continually telling him that I was an ungrateful creature, shewing no regard for them, but all for my husband's family. Appearances were against me; for I did not go to see them a quarter as often as I should have done. But they knew not the captivity I was in; and what I was obliged to bear for defending them. These complaints of my mother, and a trivial affair that fell out, altered a little my father's fond regard for me; but it did not hold long. My mother-in-law reproached me, saying, "No afflictions befell them till I came into the house. All misfortunes came along with me." On the other side, my mother wanted me to exclaim against my husband which I could never submit to.

No body can write such things with more reluctance than I do; and I confess that, if I did not fear to disobey you, I should be loth to prosecute any further my narration.

We continued to meet with loss after loss, the King retrenching a considerable share of our revenues, beside great sums of money left in our city house at *Paris*. I could have no rest or peace, in the midst of such great afflictions. I had no mortal either to console me, or to advise with. My sister, who had educated me, had departed this life. She died two months before my marriage; and I had no confidence in any other.

I now curled my hair not at all, or very little; very rarely did I look at myself in a looking-glass, that I might not gratify my vanity. I had for the exercise of reading, books of devotion, such as *THOMAS A KEMPIS*, on the imitation of *JESUS CHRIST*, and the works of *St. FRANCIS DE SALES* which I read while the maid was combing me. Moreover I let myself be dressed just as she pleased, which abridges a great deal of trouble and
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of the subjects of vanity. I knew not how things were; but they always liked me and thought all well in point of dress. If on some particular days I wanted to appear better, it proved worse; and the more indifferent I was about it the better I appeared. How often have I gone to church, not so much to worship God as to be seen there? Other women, jealous of me, insisted upon it that I painted; and told my confessor of it, who chid me for it; but I assured him of the contrary. I often spoke in my own praise, and sought to raise my own esteem by depreciating others: Yet these faults gradually decreased; for I was very sorry afterwards for having committed them. I often examined myself very strictly, writing down my faults and slips, from week to week, and month to month, to see how much I was improved or reformed. But alas! this labour, tho' fatiguing, was but of little service, because I placed most of my trust in my own cares. The church was the place in which I was most seen, and most tempted with sentiments of vanity.

My husband's absence was so long, and in the mean time my crosses and vexations at home so great, that I determined to go to him. My mother-in-law strongly opposed it; but this once my father interfering, and insisting on it, she let me go. At my arrival I found he had like to have died. Thro' vexation and fretting he was very much changed; for he could not finish his affairs, having no liberty to attend them, keeping himself concealed at the *hotel de Longueville*, where *Madam de Longueville* was extremely kind to me. But as I appeared much to view, he was in great fear lest I should make him known; in a rage he bad me return home: But love, and my long absence from him, surmounting every other reason, he soon relented and made me stay with him. He kept me eight days, without letting me stir out of his chamber; till, fearing the effect of such a close confinement on my constitution, he desired me to go and take a walk in the garden, where
K I met

I met *Madam de Longueville* who testified great joy on seeing me.

I CANNOT express all the kindness I met with in this house. All officers here served me with emulation, and applauded me on account of my poor miserable person and exterior deportment: Yet I was much on my guard against paying too great attention thereto. I never entered into discourse with any man when alone. I admitted none into my coach, not even of my relations, unless my husband were in it. No more did I enter into any man's coach. In short there was not any rule of discretion, which I did not duly observe to avoid giving any suspicion to my husband, or subject of calumny to others. So much precaution had I for a vain point of honour, and so little for the true honour, which is to please God. Every one studied there how to contribute to divert or oblige me. The appearance of things without was too enchanting for me; but it was far otherwise within; chagrin had so much overcome and ruffled my husband, that I had hard things daily, and often in the day, to digest. Sometimes he threatened to throw the supper out of the windows: But I said to him, "he would then do me an injury, as I had a keen appetite." I made him laugh, and laughed with him. This appeased him; and the manner in which I spoke diverted him. Before that, melancholy prevailed over all I could do, and over the love he had for me. But God both armed me with patience, and gave me the grace to return him no answer; so that the devil, who attempted to draw me into some offence, was forced to retire in confusion, thro' the signal assistance of that grace.

AFTER this I fell sick. As I would not incommode the *hotel de Longueville*, I got myself removed to another place, where I was reduced to such extremity, that after having in seven days taken from me forty eight cups of blood, till they could get no more, the doctors gave me over. There was not the least likelihood of my recovery. The priest, who confessed me, being a per-

son

son of piety and discernment, having been an intimate friend of St. FRANCIS de SALES, appeared well satisfied on my behalf, and said, "I should die like a saint." But my sins were too present to my mind, and too painful to my heart, to have such a presumption. At midnight they brought me the holy *viaticum*.* It was a scene of general distress in the family, and among all that knew me. There was none but I to whom death was indifferent. I beheld it without fear, and was rendered insensible to its approach. Far otherwise was it with my husband, who was inconsolable, and like to die of grief, when he saw there was no more hope, no more blood in my veins: Yet miraculously I recovered; and to me this malady proved of great benefit; for, beside a very great patience under violent pains, it served to illuminate me much in my view of the emptiness of worldly things; it detached me from myself, and gave me new courage to suffer better than I had done. The love of God gathered strength in my heart, with a desire to please and be faithful to him in my condition. Several other advantages I reaped from it, of which it would be useless to go thro' the whole detail. I had yet six months to drag along with a slow fever and hepatic flux. It was thought that would have brought me to my end. But thy time, Oh my God, was not yet arrived for taking me to thyself. Thy designs over me were widely different from the expectations of those about me; it being thy determination to make me both the object of thy mercy and the victim of thy justice.

* The eucharist, or communion of bread and wine, given to persons in the pangs of death, pretended to strengthen the soul for its voyage to the other World.

[Of the gross abuse of language among
the *Papists* &c.]

I Purposed from the beginning to take some notice hereof, as I thought it requisite. Not willing to overload the preliminary observations, I designed to insert in a note my remarks on this deceiving and mischievous abuse; but chuse rather to have it printed in the larger type.

THE language of the New Testament singly and entirely tends to the sanctification of the soul and unspotted goodness of life: But *Papists* priestcraft has most artfully adulterated the christian language to serve the purposes of superstition, to lead away the people from truth into error, into wrong ideas about matters of moment, in order to hold them thereby more dependent on themselves, and to heat them with violence in support of their errors. I see this to be a large field. Out of it I shall produce a little, and shew it, I hope, in its proper colours.

THE people have been taught to believe that their *bishops and priests*, however proud or wicked, as too many of them have been, have a wonderful power, viz, to forgive all sins, while both the people's hearts and their own remain unchanged, and the new birth, which Christ and his Apostles declare absolute necessary, never known; and that these men can consecrate, or place a holiness in, ground, buildings, utensils, garments, wafers, water, &c.

Consecration, in the New Testament, is applied to CHRIST. He alone by his divine presence, or by such as are created anew in him, whom he makes use of as instruments,

instruments, can consecrate. When such celestial favour is withdrawn, the consecration retires with it. It then remains there no more, till by him it is renewed. Where CHRIST has the sway, there all is consecrated; but without him nothing, whatever name be given to any place, person or thing. When bishops pretend to consecrate the ground, and the buildings, which very improperly they call churches, what wild work is it, to say no worse of it?

THE church of Gon in scripture is defined to be the pillar and ground of the truth, 1 TIM. iii. 15. It there generally stands for the assembly of the faithful, tho' we find that such assembly continued to retain the same name after apostacy had entered, as the church of *Lacedæa*, &c. But the *Papists* have been taught to call a dead building the church, and seduced to reverence the houses of the corrupt dominion and lucre of their priests. They also call the impositions of their clergy the commands of the church.

BISHOPS, in the New Testament, are elders or overseers, patterns of humility and goodness: But *Papists* have altered the good sense of the word, and applied it to lordly men, who, like the Scribes and Pharisees, walk in long robes, love the uppermost rooms at feasts, the chief seats in the synagogues, and to be called of men Rabbi, &c. MAT. xxiii. LUKE xx. 46, 47. These they styled LORDS spiritual, Fathers in Gon, &c. Priests among the Jews there were, of the tribe of LEVI, who killed and offered the sacrifices: But among christians in the New Testament we find none.

ZEAL in the New Testament means a pure flame of love to God, and to mankind: But among *Papists* a flame of bigotry for idle and empty poms and ceremonies; or a flame of rage and cruelty against good men and women who dare think and act aright, in bearing a faithful testimony for CHRIST, against the Antichristian impositions of Popery. Oh what grievous havoc has

has this perverted little word *Zeal* made! If men were *zealous* in cruelty against those called heretics, trampling on every right of humanity, such men, or rather monsters of barbarity, were generally honoured and indulged, however scandalous and profligate their lives.

SAINTS were canonized by Popes, many of them for their furious *zeal* in persecuting, instead of labouring with much diligence and patience to convince opposers; or for their *zeal* in building and embellishing superb fabrications, quite contrary to the simplicity of the Gospel, and to the pattern left us by CHRIST, *whose kingdom is not of this world*, JOHN xviii. 36.

HOLYDAYS, falsely so called, have been superstitiously instituted to draw the people from honest laudable industry, into temptations to idleness, intemperance, and profanity, to the great injury both of themselves and of the country they live in.

TRINITY is a word which has done much harm. It has occasioned much violent altercation and dissension: So much safer it is to use the plain language of the New Testament.

SACRAMENT is a word borrowed from the heathens of old *Rome*, being among them a military oath. As to *Baptism*, CHRIST declares it necessary; but he no where joins to it any earthly thing, or outward element. MAT. xxviii. 19. MARK xvi. 16. JOHN the Baptist declared, "I indeed baptize you with water, but HE shall baptize you with the Holy Ghost, &c." MAT. iii. 11. The Apostle PAUL joins *One Lord, one faith, one baptism*, Eph. iv. 5. The *one faith and baptism* are heavenly gifts from that *one Lord*, inwardly purifying the heart from every defilement; whereas what the Papists call *holy water* can only wash the outside, *the flesh of the flesh*. See 1 PET. iii. 21.

FROM

FROM old Pagan idolatry they brought into use, among Christians, the names of the days of the week and months of the year. Their superstition has also added the names of many other times, as *Shrovetide, Lent, Easter,* Whitsuntide, Michaelmas, Martinmas, Christmas, Candlemas*, with several others, quite contrary to the apostolic cautions GAL. iv. 9, 10, 11. COL. ii. 11, to the end. 1 TIM. iv. 1, 2, 3, 4, 5.

THEIR superstition has also introduced a vast abundance of other words and things never heard of in the Holy Scriptures, as *beads, chaplets, rosaries, scapularies, convents, cloisters, clergy, laity, sponsors, godfathers, godmothers, popes, pontiffs, prelates, prebends, monks, friars, jesuits, abbots, abbeesses, transubstantiation, &c.* Their priests and friars, they always call *fathers*, their abbeesses and prioresses *mothers*, young friars *brothers*, nuns *sisters*. By *religion* they frequently mean a monastic life, by the *religious* friars nuns &c. a long head-roll in many and various divisions.

HENCE it appears that what the wise king observed is in that corrupt church amply verified, "God made *man upright*, but they have sought out many inventions." ECCLES. vii. 29.

AND yet in that very church it hath pleased God, as it were miraculously, to raise up some as *burning and shining lights*, whose steps in life are well worthy to be traced, who did not join in persecuting any, but were meek, patient and persecuted. They indeed used the current words of their native countries, in their corrupted meanings, but without seeing them as such, the means of such sight being withheld from them. I have often been sorry, with many more, that the reformation from Popery in *England* has retained too ma-

* The word *Easter* is mentioned in our translation of the New Testament, ACTS. xii. 4. But it is the translators fault. There was then no Popish *Easter*. It ought to have been translated, *the passover*.

many

many of the Popish words and ways, instead of coming clear out of them, like *Israel* out of *Egypt*, not leaving a hoof behind. *Exod. x. 26.*]

CHAP. VIII.

AFTER a long languishing time I recovered; about which time my dear mother departed this life, in great tranquillity of mind; having, beside other virtues, been in particular very charitable to the poor. This virtue, so acceptable to God, he was graciously pleased to begin to reward, even in this life, with such a spirit of resignation, that though she was but twenty-four hours sick, she was made perfectly easy about every thing that was near and dear to her in this world. I now applied myself to my duties, never failing to practise that of prayer twice a day. I watched over myself, to subdue myself continually. I went to visit the poor in their houses, and assisted them in their maladies; and did (according to my understanding) all the good I knew. Thou, oh my God, increased both my love and my patience, in proportion to my sufferings. I had no regret for the temporal advantages which my mother had procured to my brother above me; yet at home they fell on me about that, as about every thing else. I was also very much incommoded with a second pregnancy, and had for some time a tertian ague. I did not indeed serve thee yet with that fervour which thou wast pleased to give me soon after: For I would have been glad to reconcile thy love with the love of myself and of the creatures; unhappily, still finding some who loved me, and whom I could not forbear wishing to please; not that I loved them, but for the love I bore to myself.

A LADY

A LADY, who was an exile, came to my father's house. He offered her an apartment in it which she accepted, and staid there a long time. She was one of great piety and inwardness. She had a singular kindness for me, because she saw that I had a desire to love God, and that I employed myself in the exterior works of Charity. She remarked that I had the virtues of an active and bustling life; but that it was not in the simplicity of prayer she was in. She sometimes dropped a word to me on that subject: But as my time was not yet come, I did not understand her. She served me more by her example than her words. I observed on her countenance something which marked a great enjoyment of the presence of God. I tried, by the force of head and of thoughts, to gain it to myself; but with much trouble to little purpose. I wanted to have by efforts what I could not acquire, but in ceasing from efforts.

My Father's nephew, of whom I have made mention before, was returned from *Cochinchina*, to carry over some priests from *Europe*. Exceeding glad I was to see him, well remembering what good his first passing by had done me. The Lady abovementioned was no less glad than I; and they conversed together in a spiritual language. The virtue of this excellent relation charmed me; and I admired his continual prayer without being able to comprehend it. I endeavoured to meditate, and to think on God without intermission, to utter prayers and ejaculations, but could not acquire, by all my toil, what God gave me himself, and which is experienced only in simplicity. My cousin did all he could to attach me more strongly to God. He conceived a vast affection for me. The purity he observed in me from the corruptions of the age, the abhorrence of sin at a time of life when others are beginning to relish the pleasures of it, (for I was not yet eighteen years old) gave him a tenderness for me. I complained to him of my faults ingenuously; for I had been sufficiently illuminated in regard to them;

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them; but, as the difficulty of entirely reforming myself much abated my courage, he cheered and exhorted me to support myself, and to persevere in my good endeavours for it.

I BELIEVE his prayers were more effectual than his words; for no sooner was he gone out of my father's house, than thou, oh my divine Love! manifested thy signal regard to me. The desire I had to please thee, the tears I shed, the manifold pains I underwent, the labours I sustained, and the little fruit I reaped from them, moved thee with compassion. Thou gave me in a moment, by thy Grace, what I could not procure for myself by all my efforts. Such was the condition of my soul, when by a goodness so much the greater, as I had rendered myself the more unworthy of it, thou sent the favourable breath of thy divine operative Power to make me steer with full sails over the sea of afflictions. The thing fell out thus. I often spoke to my confessor about the great anxiety it gave me to find I could not meditate, in order to pray, nor imagine to myself any thing profitable to the purpose. Subjects of prayer which were too extensive, to me were useless. Such as were short and pithy suited me better; but my confessor, I found, did not comprehend the matter, or understand my meaning.

At length God permitted a religious person, very devout, of the order of St. FRANCIS*, to pass by my father's habitation. He had designed going another way, that was shorter and more commodious; but a secret power made him change his design. He

* St. FRANCIS of *Assisi*, in Italy, first a merchant, became afterward patriarch and founder of the order that bears his name, viz. the Order of *Franciscan Friars*, in 1206, approved by Pope INNOCENT III. in 1223. It has since branched into several others as Minims, Recolets, Capuchins, &c. So that there is now said to be an infinite number of these *Freres mineurs*, as they call them in France, Spain, and other popish countries. The founder died in 1226, aged 46.

saw

saw at first that there was something for him to do, and thought that God had called him for the conversion of a man of some distinction in that country: But his labours there proved fruitless. It was the conquest of my soul which was designed. It seemed as if God passed over all the rest, only to favour this ungrateful heart. As soon as he arrived in our country, he came to see my father, who was very glad of his coming. At this time I was lying-in of my second son; my father was sick and like to die. For some time they concealed it from me, in regard to my condition; till a person more indiscreet told me it. Instantly I arose, all weak as I was, and went to see him at the hazard of my life; and a dangerous illness it cost me. My father was recovered, but not entirely; yet enough to give me new marks of his affection. I told him of the strong desire I had to love God, and my great sorrow for not being able to do it fully. My father, as he had a great fondness for me, thought he could not give me a more solid indication thereof, than in procuring me an acquaintance with this worthy man. He told me what he knew of him, and urged me to go to see him.

I MADE at first a difficulty of doing it, being intent on observing the rules of the strictest prudence. However my father's repeated instances had with me the place of a positive command. I thought I could not do amiss, in a thing which I only did in obedience to him. I therefore took a kinswoman along with me and went. At first he seemed a little confuted; for he was reserved toward women. Being newly come out of a five years solitude, he was surprized that I was the first to address him. He spoke not a word for some time. I knew not what to attribute his silence to. I did not hesitate to speak to him, and to tell him in a few words my difficulties about prayer. He presently replied, "It is, Madam, because you seek without what you have within. Accustom yourself to seek God in your heart, and you will find him."

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HAVING

HAVING said these words, he left me. They were to me like the stroke of a dart, which pierced my heart asunder. I felt at this instant a wound very deep, smitten with the love of God; a wound so delightful that I desired it never to be cured. These words brought into my heart what I had been seeking so many years; or rather they made me discover what was there, and which I did not enjoy for want of knowing it. Oh my Lord! Thou wast in my heart, and demanded only the turning of my mind inward, to make me feel thy presence. Oh infinite Goodness! Thou was so near, and I ran hither and thither seeking thee, and yet found thee not. My life was a burden to me, and my happiness was within myself. I was poor in the midst of riches, and ready to perish with hunger, near a table plentifully spread, and a continual feast. Oh Beauty, ancient and new! Why have I known thee so late! Alas! I sought thee where thou wast not, and did not seek thee where thou wast. It was for want of understanding these words of thy gospel, "The kingdom of God cometh not with observation: neither shall they say, Lo here, or lo there: For behold, the kingdom of God is within you." This I now experienced, since thou became my King, and my heart thy kingdom, where thou reigned as Sovereign, and did all thy Will. This fell out on MAGDALEN'S Day, 1668.

I told this good man, "that I did not know what he had done to me, that my heart was quite changed, that God was there; for from that moment he had given me an experience of his presence in my soul; not by thought, or any application of mind, but as a thing really possessed after the sweetest manner." I experienced those words in the Canticles: "Thy Name is as precious ointment poured forth; therefore do the virgins love thee." For I felt in my soul an unction which, as a salutary perfume, healed in a moment all my wounds. I slept not all that night, because

cause thy love, oh my God! flowed in me like delicious oil; and burned as a fire which was going to devour all that was left of *self* in an instant. I was all on a sudden so altered that I was hardly to be known either by myself or others. I found no more those troublesome faults or reluctances. They all disappeared, as being consumed, like chaff in a great fire.

I now became desirous that the instrument hereof might become my director, preferable to any other. This good father, however, could not readily resolve to charge himself with my conduct, though he saw so surprizing a change effected by the hand of God. Several reasons induced him to excuse himself; first my person, then my youth, for I was only nineteen years of age; and lastly, a promise he had made to God, from a distrust of himself, never to take upon himself the direction of any of our sex, unless God, by some particular providence, should charge him therewith. Upon my earnest and repeated request to him to become my director, he said he would pray to God thereupon, and bid me do so too. As he was at prayer, it was said to him, "Fear not that charge; she is my spouse." This, when I heard it, affected me greatly. "What, (said I to myself) a frightful monster of iniquity, who have done so much to offend my God, in abusing his favours, and requiting them with ingratitude; and now to be thus declared his spouse!" After this he consented to my request.

Nothing was more easy to me now than to practise prayer. Hours passed away like moments, while I could hardly do any thing else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession; wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of the soul into a profound recollection, without act or discourse. For I had now no light but of JESUS CHRIST alone.

alone. All else was excluded, in order to love with the greater extent, without any selfish motives or reasons for loving.

CHAP. IX.

SUCH was the prayer that was given me at once, which is far above extasies, ravishments and visions. All these gifts are more subject to the illusion or transformation of the adversary.

It is of such that St. PAUL speaks, where he says, *That Satan transforms himself into an angel of light.* 2. Cor. 11. 18. which is generally the case with such as are fond of visions, and lay a stress on them: because they are apt to convey a vanity to the soul, or at least to hinder it from humbly attending on God only.

EXTASIES arise from a sensible relish, and may be termed a spiritual sensuality, wherein the soul letting itself go too far, by reason of the sweetness it finds in them, falls imperceptibly into a state of decay. The crafty enemy presents such sorts of interior elevations and raptures, for baits to creep the soul; to render it sensual, to fill it with vanity and self-love, to fix its esteem and attention on the gifts of God, and to hinder it from following Jesus CHRIST in the way of renunciation, and of death to all things but him only.

AND as to the distinct interior words, or communications, the enemy forms many of them: Or if they come from God, they don't always signify what they are (too hastily) taken for by the creature; he meaning things in his own manner, and we taking them in ours; which deceives us, and causes that many things, after the

the most sanguine expectations, raised on views merely imaginary, don't come to pass.

BUT the immediate Word of God never deceives. It is incapable of any error. It is Jesus CHRIST himself, the Word, which is never one moment mute or unfruitful; it never ceases in the center of the soul, when disposed for the hearing of it. It is efficacious in that soul in which it is received, and in communicating itself through that to other souls, to make them fruitful to eternal life; CHRIST himself becoming the life of such souls.

THE revelations of things to come are also very dangerous; and the devil can counterfeit them, as he did formerly in the temples of the heathens, in which he uttered oracles. They too frequently give false assurances and frivolous expectations, take up the mind with future things, hinder it from dying to itself, and to all things, in order to follow Jesus CHRIST in his poverty, stripped of all.

FAR different from this is *The Revelation of Jesus CHRIST*, Gal. 1. 16. mentioned by St. PAUL. It is manifested to the soul when the eternal Word is communicated to it. It makes us *new creatures, created anew in Him*. This revelation is always true, and what the devil cannot counterfeit. From hence proceeds the only safe extasy or ravishment, which is operated only by naked faith, and by dying even to the gifts of God, how sublime and excellent soever they may appear; because as long as the soul continues resting in them, it does not fully renounce itself, and so never passing into God, loses the real enjoyment of the Giver, which is indeed an inestimable loss.

LEST I should let my mind go after these gifts, and steal myself from thy love, oh my God, thou wast pleased to fix me in a continual adherence to thy self alone. Souls thus directed get the shortest way. They are

are to expect great sufferings, especially if they are mighty in faith, in mortification and deadness to all but God alone. A pure and disinterested love, an intenseness of mind for the advancement of thy interest, and of nothing else, these were the dispositions thou then implanted in me, and even a fervent desire of suffering for thee. The cross which I had hitherto born only with resignation was now become my delight, and the special object of my rejoicing.

CHAP. X.

I Writ an account of my wonderful change, in point of happiness, to that good father who had been made the instrument of it. It filled him both with joy and astonishment. Oh my God, what penances did the love of sufferings cause me to undergo! I practised all the austerities I could imagine: But they were all too weak to satisfy the desire I had for suffering. Tho' my body was very delicate, the instruments of penance tore it without giving me pain enough, as I thought.*

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* Our blessed Saviour, speaking of sundry kinds of eunuchs, concludes this, "And there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it." MAT. xix. 12. M. Guion here enters into a detail of the voluntary austerities which she inflicted on her body, which shew the strength of her zeal, according to the light in which she then saw things, both for the punishment of sins committed in that body, and to prepare it for all manner of hardships and suffering she might meet with, in *confessing* CHRIST before men, from whom cruel persecution was to be expected; as the kingdom of Satan was so extensively prevalent.

EVERY day for some time she took long disciplines with scourges pointed with iron; she tore her flesh with brambles, thorns and nettles, which she kept about her, till her heart failed under their

I dressed grievous sores and wounds, and gave remedies to the sick. At my first engaging in this sort of employ, my very heart would rile within me; and it was with the greatest difficulty I was able to bear it. But as soon as my aversion ceased, and my heart could as well bear the most grievous as the most agreeable things, this engagement was removed from me, to

M make

their pain, and her sleep was taken away by it. She could not bear either to sit or lie down by reason of the sharp points of iron, which stuck in her flesh. Very often she kept wormwood in her mouth, and put coliquintida in her food; tho' at the same time she eat so little that it was a wonder how she lived. So she was almost always sick, or languishing, or very feeble. When she walked, she put stones in her shoes. All that could allure the taste or flatter the senses was refused to them; all that gave the greatest dislike or pain was given them. Her heart, which till then was so nice and delicate, that whatever gave her the least disgust made it rife with incredible efforts, durst not tellify any reluctance, without seeing itself immediately constrained to take what made it almost ready to burst; and that so much and so long, till there remained in it no more the least reluctance. Her taste, which till then could scarce relish any thing, was forced to take every thing without distinction or choice. This she continued as long as her heart resisted, which held a pretty long time, as she could not otherwise surmount herself in these things. Often when she thought to do things, she was stopped short at once, and put upon something more disagreeable to her, till her senses were rendered so supple as to have neither inclination nor aversion. She adds "For several years I practised these first austerities: But as to these things, in less than one year my senses were subjected. Nothing so soon subduces them as to refuse them whatever they desire, and to give them what they dislike. The rest does not make us die to our own wills so much: And austerities, how great soever they be, if they are not accompanied with what I have just said, always leave the senses in vigour, and never mortify them. But this, joined with inward attention to God, entirely takes away their life." Hereby she effectually conquered her delicacy, and thro' resolution and steadiness gradually brought herself to be naturalized to such things as had before appeared to her excreting loathsome; which proved of service, as hereafter will appear.

N. B. Part I. ought to be Part II. (Page 38 lowest line.) Impions to be impious (page 40, line 28.)—Other errors will be noted at the end.

make way for others: For I did nothing of myself, but left myself to be wholly governed by my sovereign in all things.

When that good father asked me how I loved God, I answered, "Far more than the most passionate lover his beloved; and that even this comparison was improper, since the love of the creatures never can attain to this either in strength or in depth." This love of God occupied my heart so constantly and so strongly, that I could think of nothing else, as indeed I judged nothing else worthy of my thoughts.

The good father above mentioned was an excellent preacher. He was desired to preach in the parish to which I belonged, called *Magdalen's*. When I came, I was so strongly absorbed in God, that I could neither open my eyes, nor hear any thing that he said. I found that thy word, oh my God, made its own impression on my heart, and there had its effect, without the mediation of words, or any attention to them. And I have found it so ever since, tho' after a different manner, according to the different degrees and conditions I have passed through. So deeply was I settled in the inward spirit of prayer, that I could scarce any more pronounce the vocal prayers.

This immersion in God immersed all things. I could no more see the saints, or even the Blessed Virgin, out of God; but I beheld them all in him. And tho' I tenderly loved certain saints as * St. Peter, St. Paul, St. Mary Magdalen, St. Teresa, with all those who were spiritual, yet I could not form to myself images of them, nor invoke any of them out of God.

* The three first mentioned Saints are scriptural. An account of the fourth will be given in the appendix to this part.

A few

A few weeks after I had received that interior wound of the heart, which had begun my change, was held the feast of *Noire Dame*, (or the blessed virgin) in the Convent in which was that good father my director. I went in the morning to get the indulgences; and was much surprised when I came there, and saw that I could not stir about them; tho' I stayed above five hours in the church. I was penetrated with so lively a dart of pure love, that I could not resolve to abridge by indulgences the pains due to my sins. I said to thee, "Oh my love! I am willing to suffer for thee. I had no other pleasure but in suffering for thee. Indulgences may be good for those who know not the value of sufferings, who chuse not that thy divine justice should be satisfied; who, having mercenary souls, are not so much afraid of displeasing thee, as of the pains annexed to sin." Yet fearing I might be mistaken, and commit a fault in not getting the indulgences, for I had never heard of any one being in such a way before, I returned again to try to get them, but in vain; so not knowing what to do, I resigned myself herein to our Lord; and, when returned home, writ to that good father an account of my disposition and sentiments, in such a manner, that, preaching that day, he made what I had writ a part of his sermon, therein reciting it verbatim as I had writ it.

I now quitted all companies, had farewell for ever to plays and diversions, dancing, unprofitable walks and parties of pleasure. For two years I had left off the curling of my hair, and yet I looked very well, and it was what my husband liked. My only pleasure now was to steal some moments of the day, to be alone with thee; oh thou, who art my only love! All other pleasure was a pain to me. I lost not thy presence, which was given me by a continual infusion, nor as I had imagined, by the effort of the head, or force of thought in meditating on God, but in the bottom of the will, where I talked with unutterable sweetness the enjoyment of the beloved object, yet not, as I came to do afterwards,

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wards, by an essential union, but by a *real union in the will*, which brought me to discern, in a happy experience, that the soul was created to enjoy its God.

This union is the most perfect of all those which are operated in the powers.* Its effect is much greater; for tho' the unions of the other powers enlighten the mind, and absorb the memory; yet, if they are not accompanied with that of the will, they are of little use, as they produce only transient effects. The union of the will subjects the soul to God, conforms it to all his mind, causes self-will gradually to die, and lastly drawing with it the other powers, by means of the charity with which it is filled, it causes them gradually to be reunited in the centre, and to become lost therein, as to their own nature and operations.

This loss is called the *Annihilation of the powers*, as they are hereby annihilated, in regard to us, tho' in themselves they still subsist. It is in proportion as charity fills and inflames, that it becomes so strong, as by degrees to surmount all the activity of the will of man, in order to subject it to that of God, in such sort that when the soul is docile, to leave itself to be purified, and emptied of all that which it has of its own, opposite to the will of God, it finds itself by little and little detached from every motion of its own, and placed in a holy indifference for willing; wishing nothing but what God does and wills. This never can be attained by the activity of our will, even tho' it were employed in continual devotions; because these, tho' very virtuous, are so far selfish actions, and cause the will still to subsist in itself in a multiplicity, in a dissimulation, or resemblance, of that of God. But when the will of the creature thoroughly submits

* The three powers of the soul which she here mentions seem to be 1st The imagination here brought last, including the inward openings above mentioned. 2^d The understanding. 3^d the will, including the affections and passions.

to that of the Creator, leaving itself to be totally destroyed by the operation of charity, this consummates it in that of God, purifying it, before it acts, from all restriction, resemblance and selfishness.

THE case is the same with the other two powers, whereinto, by means of charity, the two other theological virtues are introduced. Faith so strongly seizes on the understanding, as to make it decline all reasonings, all particular brightneses and illustrations, were they ever so sublime; which sufficiently demonstrates how far visions, revelations, extasies, &c. differ from this, and hinder the soul from being lost in God; tho' by them it appears lost in him for some short seasons: But it is not a true loss; since the soul which is entirely lost in God finds itself again no more. Faith then makes the soul lose every distinct light; in order to place it in its own pure light.

As we see that the sun with his general light entirely covers or drowns all the little distinct lights of the stars, which (in its absence) glow, and are brightly discernible; yet don't give us a light whereby we may see things, as they are, in their proper forms and colours: So visions and extasies may be discernible by reason of their little extent, (being narrow and selfish) but don't fix us in the truth; they are very liable to make us mistake by their uncertain glimmering. It is the same case with all the inward openings which are not from true FAITH. This faith is the gift of the holy spirit, which, as it arises, undeceives the soul from the misconceptions occasioned by the others, and darkening all the self-pleasing lights, puts it in the pure and sacred light of truth; this is that alone which is safe and sure. This is that *true light* which so justly and excellently enlighteneth every man coming into the world of the new life in God. This light gave my heart to see its minutest faults, that nothing but pure love might be in the center of the soul, according to these words of

St. JOHN

St. JOHN, "He that dwelleth in love dwelleth in God:
"For God is love." 1 John iv. 16.

CHAP. XI.

MY senses, as I have hinted, were under a continual mortification; and I was not to give them any respite: For, to make things entirely die, one must not give them any relaxation, till their total death be quite accomplished. Some content themselves with practising great austerities, and yet frequently give some relief to the senses, which they plead for, as innocent and necessary; whereby they keep them alive still. What destroys them most is to refuse them in general whatever pleases, and to give them whatever they dislike, so long as is necessary to render them supple without desire or aversion. Should we allow them for a time a little relaxation, it would be as if a person were condemned to die with hunger, and one should give him now and then a little food, under a pretext of strengthening him a little; such an one would prolong his life and his punishment. It is the same case with our senses and natural appetites, our own spirits and wills, because if we allow them ever so little subsistence, we keep them up to the end in a dying life, which state St. PAUL properly expresses *a bearing in the body the dying of the Lord Jesus*; 1 Cor. iv. 10. but afterwards to shew that it was not to terminate here, he adds, *we are dead, and our life is hid with Christ in God*: Col. iii. 3. And indeed we can never thus live in God, but by a total death. Then *old things are past; and all things are become new*. 2 Cor. v. 17.

He who is dead after this sort has no farther need of mortification: But a great fault is committed by some persons well inclined, who having attained the extinc-

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on of sensuality by this continual death without relaxation, take up their rest there, all their lives, without leaving that labour, through a perfect indifference, receiving alike the good and the bad, the sweet and the bitter, in order to enter upon a more useful labour, which is the mortification of *self-will*, beginning by the loss of *their own activity*, which is never done without profound prayer, no more than the death of the senses will ever be entire without a deep recollection, or inwardness, joined with mortification; because, without that, the soul continuing always turned on the side of the senses maintains them in their vigour; whereas by this inwardness it abides as it were separated from them, and contributes this way, though indirectly, more to their death than all beside.

THE more Thou augmented my love, and resignation, oh my God, the more my crosses became great and continual; but love rendered them light to me. Oh poor souls, who consume yourselves with endless troubles; if you sought God within yourselves, ye would find him, and with him the end of your evils. To me, as soon as one mortification ceased to be any longer such, love put me on another; for this love was so subtil and so pure, that it made me discover my very least faults: If I was going to speak, it shut my mouth; if I was silent, it moved me to speak. New faults now appeared to me in all my actions, in my manner of acting, in my mortifications, my penances, my alms, my solitude, in my very gait and manner of walking. If I spoke any thing well of myself, *pride* appeared: If I said, "Well, I'll speak no more about myself, 'good or bad,' *self love* was discovered, and the like. If I was too much recollected and reserved, or too free and open, this love ever shewed the remains of impurity, even in such little things; and was perfectly careful to let nothing pass. My attention was to God continually, for a more thorough discovery of, and adherence to his will: And herein I was, as it were, plunged into a river of peace and of union with God.

It

It was a great concern to me when I went to confess; for when I thought to examine myself, this pure love seized me with such a force, as took away every thought of the kind. When I was obliged to present myself before the priest, God gave me immediately what I should say; which when I had done, I could not open my lips to say a word more. In such a manner this divine love held me under its dependence, and that with so much grace and sweetness, that I could not but adhere to it, and it alone. I scarce heard a word of what the priest said to me. I was with my divine Spouse, my heart and attention fixed on him; for before he had thus smitten me, I was often in an agony for my faults. It was not in my power to give myself any other disposition than that which he placed in me; not that he lays violence on our liberty: Oh, by no means! But because he demands it of us, with so many attractions, and makes us do things with so much energy, love and sweetness, he inclines our hearts which way he will, and the heart follows him freely, and cannot but do it. The attraction is as free as infallible.

AND yet this Love never suffered any fault to slip with impunity. He punishes with rigour his dearest and most faithful lovers. All that I could say hereupon would be out of the reach of any to comprehend, except souls of experience. This chastisement is like an interior inflammation coming from God, to purify the soul; or like a dislocated bone, which gives extreme pain, till it be reinstated.

HARD it is for the soul to bear this. Some, to shift it off, run to confess. They multiply confessions, without just cause; and so steal themselves from the designs of God. It is then of great consequence to know how to make use of this pain: And on this depends almost all the advancement or hindrance of souls. One must then, in this dark time, second the designs of God, and bear this crucifying pain.

pain in its full extent, as long as it shall continue, without adding any thing thereto, or diminishing therefrom, bearing it passively, and not going about to satisfy God by acts of our own: And for this, one needs a courage that is inconceivable. I heard from a very great soul (who, notwithstanding, never arrived to be wholly in God in this life, for want of courage, to let herself be purified by this devouring fire of divine justice) that she never could bear this pain above half an hour, without going to seek ease by confession. Thou, oh my God! taught me otherwise; and not to do penance, or confess, till thou was satisfied thyself. I saw that if I had put my hand to thy work, under pretext of bearing up the ark, I should have been punished as *Uzzah* was.

WHILE I am thus writing, I apprehend that this fire of strict and righteous justice is the same as that of purgatory; for that is not an elementary fire, as some grossly imagine. It is a fire so penetrating, that it goes into the substance of the soul; and is that alone which can radically purify: And as these souls are divested of the body, nothing causes a diversion of the pain, no means are left of starting off from it, no amusements there to alleviate it. It consumes after a terrible manner, in every one, according to the different degrees of impurity: And it is that impurity which causes both the violence and the long continuance of this fire of justice. How true is that saying of the Apostle, "Our God is a consuming fire"!

It was in this purgation, both amorous and rigorous, that he purified me from every thing that was in me, contrary to his divine will. The pain of mind, caused hereby, often took from me the power of eating: I did violence to myself, to let nothing of it appear; yet they observed on my countenance a continual occupation of God; for as the attraction was strong, it diffused itself over the very senses, in such

fort as to bring with it, and to give me a sweetness, modesty, and majesty, which the people of the world took notice of.

A VIEW of the DOCTRINE of PURGATORY.

THIS, in its original uncorrupted honesty, appears to be a doctrine worthy of our deliberate and impartial inspection, that we may steer in the middle path, clear of both extremes, viz. of those on the one hand, who, without examination, entirely reject it; and of those on the other hand, who adopt it with all its crafty and base perversions.

MANY good persons, among whom the famous Archbishop of *Cambray* was one, Lady GUION another, firmly believed, or rather thought they had a sight, in their minds, given them by the spirit of CHRIST,

1. THAT Heaven admitted none but purified Spirits;

2. THAT very few in this life arrived at such a state of purity, as to be fit for an immediate entrance, after death, into that kingdom;

3. THAT the state of the penitent thief on the cross, to whom it was said, "To-day shalt thou be with me in Paradise," was known to CHRIST, both what he had done, under what circumstances, and from what motives; also what he had inwardly, as well as outwardly, undergone; and in what frame of mind; how thoroughly purified, preparatory to so immediate an admission into Beatitude.

THEY

THEY saw some who passed for persons of extraordinary piety, who had denied themselves in many things for CHRIST's sake, yet still retaining, with their love of God and goodness, a mixture of self-love; a desire to increase in worldly riches, to be esteemed amongst men; to gratify or indulge some of their natural inclinations and propensities; to plead for them as lawful and innocent; to lean too much, either on one hand, to an ostentatious profusion of ill-distinguished generosity; or on the other hand, to a frugal, if not penurious economy, not enlarged in heart in tender sympathy; not so open and liberal to relieve the distresses of their fellow-creatures in general, and of suffering virtue in particular, as the temporal favours conferred, of which they were stewards, had qualified them for; little induced to feed the hungry, clothe the naked, lodge the strangers, wash the saints' feet, visit the widows and fatherless in their affliction; nay even, when put upon it, doing things grudgingly, and with upbraidings to the poor, needy and afflicted.

THEY considered the two great commandments, first, *To love God with the whole heart, and soul and strength*; and next *our neighbours as ourselves, on which two hang all the law and the prophets*; the purity extent and universality of this love; and how the innate principle of self-love ever tends to cool or lessen the love of God and our neighbour; how artful to induce men to stop short, and to rest in their present attainments, instead of continuing daily to walk in the presence of God, and to advance toward perfection; how subtil and ingenious to assume fair glosses, to put on artifices and disguises, to prevent its being totally stripped and crucified; hence very few willing to submit wholly to die to themselves, and to be buried *with Christ by Baptism into Death*. Rom. vi. 4. To become of no reputation; to forsake all, and be forsaken by all; possessing so little of the heavenly zeal of the ancient martyrs, as not to be willing to be dishonoured and despised by their former bosom friends, for

for his Name's sake; nor to watch diligently enough lest spiritual pride in one shape or other arise, in order to get it subdued and slain; to live wholly and singly to Him who died for us.

THEY judged and concluded with the prophet Habakkuk, Hab. 1. 13. that *God is of purer Eyes than to behold evil, and that he cannot look on iniquity.* They then beheld self-seeking of every kind to be an evil; all self-confidence arising from the opinion of having a greater and clearer light than others; all self-exaltation in superior or natural abilities, in spiritual endowments, and even in religious labours, to be an iniquity in the sight of God; and consequently, that a purgation of the soul from this corrupt leaven, was necessary here or hereafter.

Hence these worthy persons, servants of the most high, concluded, or rather thought themselves assured of it, that divine goodness had provided for his lovers and adorers (who were not yet pure and perfect enough for heaven) an intermediate place of purification and refinement; to purge away all the remains of corrupt nature, all selfish regards, every imperfection and impurity, attended indeed with exquisite pains, arising from the impediments (which had been cherished through the transformation of the deceiver, when they should have been given up) now appointed to be consumed in the fire of his righteous judgment: And all this in order that the soul, having its dross thoroughly purged away, might be rendered like fine gold, retaining nothing else but the love of God, a goodness altogether perfect without any alloy; that all the varieties of selfish natures, which are in any degree of obedience turned toward God, all the pious dispositions which are yet in any wise discordant, or distant from one another, should be so moulded and formed as to be entirely rendered one with God and with each other in him. The purgatorial fire, they thought would give light to discern even the minutest defects, the most latent sins, and a devouring flame to consume them all utterly.

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NOTHING less than such a state as this they thought, would satisfy the God of infinite purity and holiness; and by far the best to be attained in this life, as being the noblest in itself, most acceptable to him, most profitable to men in *letting its light shine before them*, to shew them the way to the same happy state.

THEY believed in the sufficiency of divine grace to bring to such a state in this life, if men would, as by it they are called to do, resign themselves wholly, with all their desires, to God; in order that they may receive from him such, and such only, as are purely right in his sight.

THEY therefore were concerned to give the example of singly pursuing this point, and to exhort others thereto. They knew that such a state could not be attained without costing them much both outwardly and inwardly. They therefore *girt up the loins of their minds*, to make the purchase on such terms as were requisite; and endeavoured, where they found any room, liberty or openness for it, to lay before others the necessity of a timely dedication of every view and action to this most important object.

BUT dark, sordid, mercenary priests have basely and wickedly perverted these sentiments to a corrupt lucrative doctrine.

NOW this view of it, in its original state, is not merely speculative, but designed for the best use and end, viz. that all may be excited to *lay aside every weight*, in order to advance without delay, (free from every clog, or incumbrance) toward that state of perfection and purity, which through CHRIST is attainable in this life; to be timely fitted for, and conducted to *the city of the living God, the heavenly Jerusalem, an innumerable company of Angels and spirits of just men made perfect, to God the judge of all, and Jesus the mediator of the new covenant.* Heb. xii. 22, 23, 24.

CHAP.

CHAP. XII.

AFTER whatever manner my husband and mother-in-law treated me, I answered only by silence, which was not difficult for me; because the greatness of my interior occupation, and what passed within, rendered me insensible to all the rest; yet there were times when I was left to myself: And then I could not refrain from tears, when they fell violently on me. I did the lowest offices for them, to humble myself; preventing such as had been used to do them: Yet all this did not win their favour. When they were in a rage, and I could not find that I had given them any occasion for it; yet I did not fail to beg their pardon, as also from the girl I have spoken of. I had a good deal of pain to surmount myself, as to the last; because she became the more insolent for it; reproaching me with things which ought to have made her blush, and to have covered her with shame. As she saw that I no more resisted her, nor contradicted her in any thing; she proceeded to treat me still worse: And when I asked her pardon, for the very offences which she had given me, she triumphed, saying, "I knew very well I was in the right." Her arrogance rose to that height, that I would not have treated the meanest servant, or vassal, as she treated me.

One day, as she was dressing me, she drew me very roughly, and spoke to me very insolently. I said to her, "It is not on my own account that I am willing to answer you, for what you do to me gives me no pain, but lest you should act thus before persons to whom it would give offence: Moreover, as I am your mistress, God is assuredly offended therewith." She left me that moment, and ran like a mad woman to meet my husband, telling him, "She would stay no longer, I treated her so ill, and that I hated her"

for

"for the care she took of him in his indispositions, which were continual, wanting her not to do any service for him." As my husband was very hasty, he took fire at these words. I finished the dressing of myself alone, since she had left me, and durst not call another girl; for she would not suffer another girl to come near me. All on a sudden, I saw my husband coming like a lion. Whatever fury he had had at any time before against me, was not equal to this. I thought he was going to strike me; I expected the blow with tranquillity. As he could not walk without a crutch, he lifted up at me that which he had. I thought he was going to knock me down with it; and holding myself closely united to God, I beheld it without pain. However he not strike me, for he had presence of mind enough to see what an indignity it would be; but in his rage he threw it at me. It fell near me, but did not touch me; after which he discharged himself in such language, as if I had been a street beggar, or the most infamous of all creatures. I kept a profound silence, being recollected in God, to suffer for his love all these things. The girl in the meantime comes in. At the sight of her, his rage redoubles. I kept near to God, as a victim disposed to suffer whatever he would permit; when my husband ordered me to beg her pardon, which I readily did, and thereby appeased him. I went presently into my dear closet, where I no sooner was, than my divine Director ordered me to go out and make this girl a present, to recompense her for the cross which she had caused me, which I did. She was a little astonished, but her heart was too hard to be gained.

I OFTEN acted thus, when she caused me most pain, which was very frequent, and almost continual. She had a singular dexterity in attending the sick, as my husband was almost always: from hence none but she would be suffered to touch him. For this reason he had a very great regard for her. Moreover, she was so artful that before him she affected an extraordinary respect

respect for me; but when he was not present, if I said a word to her, though with the greatest mildness; if she heard him coming, she cried out with all her might, that she was unhappy; and acted the distressed in such a manner, that, without informing himself of the truth, he put himself in a passion against me, as did my mother-in-law too.

THE violence I did to my proud and hasty nature was so great, that I could hold out no longer. I was quite spent with it. It seemed sometimes as if my very entrails were tearing, and often I fell sick. She did not forbear exclaiming against me, even before persons of distinction, who came to see me. If I was silent, she took offence at that yet more, and said, "I despised her." She cry'd me down, and made complaints of me to every body: But all this redounded to my honour and her own disgrace: My reputation was so well established, on account of my exterior modesty, my devotion, and the great acts of charity which I did, that nothing could shake it.

SOMETIMES she ran out into the street, crying out against me. One time she exclaimed, "Am not I very unhappy to have such a mistress?" People gathered about her to know what I had done to her; and not knowing what to say, she answered, "I had not spoken to her all the day." They returned, laughing, and said, "She has done you no great harm then."

I AM surprized at the blindness of confessors, and at the little truth of the accusations of themselves which some of their penitents make; for the confessor of this girl made her pass for a saint. This he said in my hearing. I answered nothing; for Love would not admit my speaking of my troubles; but that I should consecrate them all to him by a profound silence.

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My husband was out of humour with my devotion, thinking, that by loving God so much, I should love him the less; so little did he comprehend that the true conjugal love is that which God himself forms in the heart that loves him. Oh, thou who art pure and holy, thou imprinted in me from the first such a love for chastity, that there was nothing in the world which I would not have undergone to possess and preserve it. I endeavoured not to be disagreeable to my husband in any thing, and to please him in every thing he could require of me. God gave me such a purity of soul at that time, that I had not so much as a bad thought. Sometimes my husband said to me, "One sees well that you don't lose the presence of God."

THE world, seeing I quitted it, persecuted and turned me into ridicule. I was its entertainment, and the subject of its fables. It could not bear that a woman, who was scarce twenty years of age, should make so strong a war against it. I was as one lost, and all alone: So little commerce had I with the creatures, farther than necessity required. I seemed to experience literally those words of St. PAUL, "I live, yet no more I, but CHRIST liveth in me;" for he was become the soul of my soul, and the life of my life. His operations were so powerful, so sweet, and so secret, all together, that I could not express them. We went into the country about some business. I hid myself in a corner of the river that was dry. Who could tell what thou, oh my God, wrought in my soul at that time? Thou alone who didst it knew it.

I AROSE at four o'clock in the morning to pray. I went very far to the church, which was so situated that the coach could not come to it. There was a steep hill to go down, and another to go up. All that cost me nothing: I had such a longing desire to meet
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with God, as my only good, who on his part was graciously forward to give himself to his poor creature, and for it to do even visible miracles. Such as saw me lead a life so different from the women of the world, said I was a fool. They attributed it to stupidity. Sometimes they said, "What can all this mean? Some people think this lady has parts, but nothing of them appears." For if I went into company, often I could not speak; so much was I engaged within, so inward with the Lord, as not to attend to any thing else: If any near me spoke, I heard nothing of what they said. I generally took one with me that it might not appear. I took some work to hide, under the appearance of employ, the real employ which passed within. When I was alone, the work dropped out of my hands; and I could do nothing else but resign myself to be wholly taken up with love. I wanted to persuade a relation of my husband's to practise prayer. She thought me a fool, for depriving myself of all the diversions of the age: But the Lord has since opened her eyes, to make her despise them. I could have wished to teach all the world to love God; and thought it depended only on them to feel what I felt. God made use of that, to gain himself many souls.

The good father I have spoken of, who was the instrument of my conversion, brought me acquainted with GENEVIEVE GRANGER, Prioreis, of the Benedictines, one of the greatest servants of God of her time. She proved of very great service to me, as in the sequel will appear. My confessor, who had told every one that I was a saint before, when so full of miseries, and so far from the condition to which God in his mercy had now brought me, seeing that I placed a confidence in the Father of whom I have spoken, and that I steered in a road which was unknown to him, declared openly against me: And the monks of his order persecuted me much. They even preached

preached publicly against me, as a person under a delusion.

My husband and mother-in-law, who till now had been indifferent about this confessor, then joined him and ordered me to leave off prayer and the exercise of piety; but that I could not do. Even when I was in company, God seized my heart more powerfully. There was carried on a conversation within me, very different from that which passed without. I did what I could to hinder it from appearing, but could not. The presence of so great a Master manifested itself, even on my countenance: And that pained my husband, as he sometimes told me. I did what I could to hinder it from appearing, but was not able completely to do it. I was so much inwardly occupied that I knew not what I eat. I made, as if I eat some kinds of meat, though I did not take any, and acted so dextrously that they did not perceive it. This deep inward attention did not let me either see or hear any thing.

I took almost every day the discipline, and wore the iron girdle without its diminishing the freshness of my countenance. I had often grievous maladies, and no consolation in life, but in the practice of prayer, and in seeing Mother GRANGER. But how dear these cost me, especially the former! I may say that prayer to me was recompensed *with the cross*, and the *cross with prayer*. Oh inseparable gifts, united in my heart and life! When your eternal light has risen in my soul, how perfectly has it reconciled me, and made you the object of my love! My confessor at first exerted his efforts to hinder me from practising prayer, and from seeing Mother GRANGER.

And, as he stirred up my husband and mother-in-law to hinder me from prayer: The method they took to effect it was to watch me from morning till night. I durst not go from my

mother-in-law's chamber, or my husband's bed-side. Sometimes I carried my work to the window, under a pretence of seeing better, in order to relieve myself with some moments repose; but they came to watch me very closely, to see if I did not pray instead of working. When my husband and mother-in-law played at cards, if I did but turn toward the fire, they watched to see if I wrought, and if I did not shut my eyes; if they observed I did, they would be in a fury against me for several hours: But what is most strange, when my husband went abroad, having some days of health, he would not allow me to pray in his absence. He marked my work, and sometimes, after he was just gone out, returning immediately, if he found me in my closet, he would be in a rage. I said to him, "But, Sir, what matters it what I do when you are absent, if I be assiduous in attending you when you are present?" That would not satisfy him; he insisted upon it that I should no more pray in his absence than his presence. I believe there is hardly a torment equal to that of being ardently drawn to retirement, and not having it in one's power to be retired: But, oh my God, the war they raised, to hinder me from loving thee, did but augment my love; and while they were striving to prevent my addresses to thee, thou drew me into an inexpressible silence; and the more they laboured to separate me from thee, the more closely didst thou unite me to thyself: The flame of thy love was kindled, and kept up, by every thing that was done to extinguish it.

I OFTEN out of condescension played at piquet with my husband, and at such times was even more interiorly attracted than if I had been at church. I was scarce able to contain the fire which burned in my soul, which had all the fervor of what men call love, but nothing of its impetuosity; for the more ardent, the more peaceable it was. This fire arose from every thing that was done to suppress it: And the spirit of prayer

prayer was nourished and increased from their contrivances, and endeavours, to disallow me any time for practising it. I loved, without motive, or reason for loving; for nothing passed in my head, but much in the innermost of my soul. I thought not about any recompence, gift, or favour, or any thing which regards the lover. The Well-beloved was the only object, which attracted my heart wholly to himself. I could not contemplate his attributes. I knew nothing else, but to love and to suffer. Oh, ignorance more truly learned than any science of the Doctors, since it so well taught me JESUS CHRIST crucified, and brought me to be in love with his holy Cross. In its beginnings I was attracted with so much force, that it seemed as if my head was going to depart from its place, to join my heart. I found that insensibly my body bent in spite of me. I did not then comprehend from whence it came; but have learned since, that as all passed in the will, which is the sovereign of the powers, *that* attracted the others after it, and re-united them in God their divine centre, and sovereign happiness: And as these powers were then unaccustomed to be united, it required the more violence to effect that union: Wherefore it was the more perceived. Afterwards it became so strongly rivetted as to seem to be quite natural. This was so strong, that I could have wished to die, in order to be inseparably united, without any interstice, to him who so powerfully attracted my heart. As all passed in the will, the imagination and the understanding being absorbed in it, in an union of enjoyment, I knew not what to say, having never read or heard of such a state as I experienced; for before this I had known nothing of the operations of God in souls. I had only read PHILOTHEA (written by St. FRANCIS of SALES) with the imitation of JESUS CHRIST (by THOMAS a KEMPIS) and the holy Scriptures; also the *spiritual combat*, which mentions nothing of these things.

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THEN all the pleasures that people are so extremely fond of appeared to me so insipid, that I wondered how I could ever amuse myself with them. I said, If God brought the most sensual persons to feel what I feel, they would soon quit their false pleasures, to enjoy so substantial a good. I wondered not that the Martyrs gave their lives for JESUS CHRIST. I thought them happy, and wished to have the like occasion of suffering for him myself. The peculiar property of this prayer of the heart is to give a strong faith. Mine was without limits, as was also my resignation to God, and my confidence in him, my love of his will, and of the orders of his providence over me. I was very timorous before, but now feared nothing. It is in such a case that one feels the efficacy of these words of the gospel, *My yoke is easy, and my burden is light.* Matt. xi. 30.

CHAP. XIII.

I HAD a secret desire given me from that time to be wholly devoted to the disposal of my God, let it be what it would. I said, "What couldst thou demand of me, that I would not willingly sacrifice or offer thee? Oh, spare me not." I could scarce hear speak of God, or our Lord JESUS CHRIST, without being almost ravished out of myself. What surprized me the most was the great difficulty I had to say the vocal prayers I had been used to say. As soon as I opened my lips to pronounce them, the love of God seized me so strongly, that I was swallowed up in a profound silence, and a peace not to be expressed. I made fresh essays, but still in vain. I began, but could not go on. And as I had never before heard of such a state, I knew not what to do. My inability therein

therein still increased, because my love to God was still growing more strong, more violent, and more over-powering. There was made in me, without the sound of words, a continual prayer, which seemed to me to be the prayer of our Lord JESUS CHRIST himself; a prayer of the Word, which is made by the Spirit, which, according to St. PAUL, *asketh for us that which is good, perfect, and conformable to the Will of God.* Rom. viii. 26. 27.

AFTER some time I was proved with dryness and pain of mind; and finding no more of that enlivening vigour that carried me on to do good with great sweetness, my passions (which were not yet thoroughly mortified) revived, and caused me new conflicts. I seemed to myself to be like those young brides, who have a great deal of difficulty to lay aside their *self-love*, and follow their husbands to the war. I relapsed into a vain complacency and fondness for myself. That propensity to pride and vanity, which seemed quite dead, while I was so filled with the love of God, now shewed itself alive, and attacked me again; which made me lament the exterior beauty of my person, and pray to God incessantly, that he would remove from me that obstacle, and make me ugly. I would have wished to be deaf, blind and dumb, that nothing might divert me from my love of God.

I SET off on a journey, in which I appeared more than ever like those lamps, which emit a new flash of brightness, when they are just on the point of going out. Alas! how many snares were laid in my way? I met them at every step. I fell into infidelities. But, oh my God, with what rigour didst thou punish them! How many tears did those inadvertent faults cost me which I fell into, through a weak compliance, and even against my will! Thou knowest, oh my Love, that thy rigour, exercised after my slips, was not the motive of those tears. With what pleasure would I have suffered still worse, not to be unfaithful, and to what severe

severe chastisement did I not condemn myself! Sometimes thou treated me like a father who pities the child, and caresses it after its involuntary faults. How often didst thou make me sensible that thou loved me, notwithstanding my blemishes hereby contracted. It was the sweetness of this love after my fall, which caused my greatest pain; for the more thou appeared amiable and good to me, the more inconsolable I was for departing ever so little from thee. When I had let some neglect escape me, I found thee ready to receive me: And I said to thee, "oh my God! is it possible that thou canst be so gracious to an offender, and so indulgent to my faults; so propitious to me who wander astray from thee, through base compliances, and an unworthy fondness for frivolous objects? yet no sooner do I return to thee, than I find thee waiting for such return, with open arms ready to receive me."

O sinner, sinner! Hast thou any reason to complain of God? Ah if there yet remains any justice in thee, confess the truth, and that it is owing to thyself that thou goest wrong; that in departing from him thou disobeyest his call; and that, after all this, when thou returnest, he is ready to receive thee; and if thou returnest not, he makes use of the most engaging and prevalent motives to win thee thereto: All this on his part; now survey how it is on thy part. Thou turnest a deaf ear to his voice; thou wilt not hear him. Thou sayest, he speaks not to thee, though he calls loudly. It is therefore only because thou daily rebellest, and art growing daily more and more deaf to the voice of the charmer. Oh my love, I am sure thou didst not cease to speak to my heart, and wast ever ready to succour me in the time of necessity.

When I was at Paris, and the confessors saw me so young, they appeared astonished. After I had confessed, they told me, "that I could never enough thank God for the graces conferred on me; that if I knew them I should

"I should be amazed at them; and that if I were not faithful, I should be the most ungrateful of all creatures." Some declared that they never knew any woman whom God held so closely, and in so great a purity of conscience. What rendered it so was the continual care thou hadst over me, oh my God, making me feel thy intimate presence, even as thou hast promised it to us in thy gospel. "If a man love me, we will come unto him, and make our abode with him," John xiv. 23. The continual experience of thy presence in me was what preserved me. I became deeply assured of what thy prophet had said, *Except the Lord keep the city, the watchman waketh but in vain.* Psa. cxxvii. 1. Thou, oh my Love, wast my faithful keeper, who didst continually defend my heart against all sorts of enemies, preventing the least faults, or correcting them when vivacity had occasioned their being committed. But alas! my dear Love, when thou ceased to watch, or left me to myself, how weak was I, and how easily did my enemies prevail over me! Let others ascribe their victories to their own fidelity. As for me, I shall never attribute them to any thing else than thy paternal care over me. I have too often experienced, to my cost, what I should be without thee, to presume in the least on any cares of my own. It is to thee, and to thee only, that I owe every thing, oh my deliverer; and it is an infinite joy to me that I am indebted to thee for it.

While I was at Paris, I relaxed in my usual exercises, on account of the little time I had, and the pain and dryness which had seized my heart, the hand which sustained me being hid, and my Beloved withdrawn. I did many things which I should not; for I knew the extreme fondness which some had for me, and suffered them to please me with it, though I was not alone. I fell into other faults too, as having my neck a little uncovered, though not near so much as others had. I wept bitterly because I plainly saw I was too tender; and that was my torment. I fought all about for him

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who had secretly inflamed my heart. I enquired for tidings of him. But alas! hardly any body knew him. I said to him, "Oh thou best beloved of my soul, hadst thou been near me, these disasters had not befallen me. Tell me where thou feedest, where thou makest thy flock to rest at noon in the bright day of eternity, which is not, like the day of time, subject to night and eclipses?" When I say, I said this to him, I must explain myself. In reality it all passed almost in silence, and I could not speak. My heart had a language which was carried on without the sound of words, understood of its well-beloved, as he understands the language of the word ever eloquent, which speaks incessantly in the innermost of the soul. Oh language which experience only gives the comprehension of! Let not any think it a barren language, an effect of the imagination. Far different from that is the silent language of the word in the soul. As he never ceases to speak, so he never ceases to operate. *Dixit & facta sunt.* He effects in the soul what he speaks in it. This is a substantial expressive word, which operates infinitely more than all that one can conceive: It continues for ever fixed and unchangeable, a word which is comprehended of him, in whom it is spoken, only by its effects. This ineffable word communicates to the soul, in which it resides, a facility of speaking without words; the language of the word in the soul, and of the soul by the word wonderfully corresponding; the language of the blessed in heaven; well understood among congenial spirits, even without the medium of words, diffusing among them the union of grace, peace, and sweetness; and productive of such benefits as nothing but experience can declare. Oh if souls were pure enough, they would thus participate before hand the language of heaven.

But this no creature can procure of itself; for its silence, being only from its own efforts, would not have the effect of the grace which I am speaking of, not having the same principle. If people once came to know

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know the operations of God, in souls resigned to his guidance, it would fill them with reverent admiration.

To return to my subject, from which I have departed, to follow the impetuosity of the spirit which makes me write, which will be likely to happen to me sometimes, (wherefore, sir, I beg you to excuse the little regularity of this history, which you have required of me, not being in a condition to write otherwise.)

As I saw that the purity of my state was like to be sullied by too great a commerce with the creatures, I made haste to finish what detained me at *Paris*, in order to get back into the country. The pain which I felt, after my faults, was inexpressible. It was like a devouring fire, which ceased not till the soul was purified, and the transgression consumed by it. It was a banishment of my soul from the presence of its beloved, its bridegroom. I could have no access to him, and because I could have no rest out of him, I knew not what to do. I was like the dove out of the ark, which finding no rest for the sole of her foot, was constrained to return to the ark; but, finding the window shut, could only fly about it, without entering into it. In the mean time, through an infidelity which will forever render me culpable, I sometimes strove to find some satisfactions without, but could not. This essay served to convince me of my folly, and of the vanity of those pleasures which are called innocent. When I was prevailed on to taste them, I felt a strong repulse, which, joined with my remorse for the transgression, changed my diversion into torment. I said, "Oh my God! This is none of thee; and nothing else, beside thee, can give solid pleasure."

One day, as much thro' unfaithfulness as complaisance, I went on a jaunt to the course, * rather thro'

* *Au Cours*, to the course, a place whither persons of quality resort to take the air in their coaches, as they do here at *Hyde-Parc*, in summer. I note this, because in some translated Extracts it is rendered to the court.

excess of vanity to shew myself there, than to take the pleasure of the walk. Oh my God! How didst thou make me sensible of this fault? Some coaches were untied and offered to us: But far from punishing me in letting me go to the pleasure, thou didst it in holding me so close to thyself, that I could give no attention to any thing but my fault and thy displeasure. After this I was regaled at an entertainment at *St. Cloud*, to which some other ladies were invited. It was very magnificent. They, though wise in the eye of the world, could relish it; but to me it was filled with bitterness. I could eat nothing. What tears did it cost me! For above three months my Beloved withdrew his favouring presence, and I could see nothing but an angry God for me.

I was on this occasion, and in another journey which I took with my husband into *Touraine*, before I fell into the small pox, like those animals destined for slaughter, which on certain days they adorn with greens and flowers, and bring in pomp into the city, before they kill them; this weak beauty, now in its decline, cast forth new flames, in order to become the sooner extinct.

Sua concludes this chapter with a little narrative, of a singular mark of the special care of God over her. As she was going to church on foot followed by her footman, she was met on a bridge by one in the appearance of a poor man, to whom she was going to hand her alms. He refused, and spoke to her in a wonderful manner, first of God and of divine things; then to her own state, as if he knew it. He told her of her love and charity, but too great fondness of her own beauty, to which her heart was obliged to assent. At last he told her, that God required of her not to content herself with labouring as others did, to secure her salvation, only by avoiding the pains of hell; but to arrive at such perfection and purity in this life, as to escape those of purgatory. She asked him who he was. He replied, "he had formerly been a beggar; but now was such no more." A little after, she looked on all sides for him, but saw him not. Nor did she ever see him either before or since.

C H A P. XIV.

AFTER this my husband, enjoying some intermission of his almost continual ailments, had a mind to go to *Orleans*, and from thence into *Touraine*. In this journey my vanity made its last blaze. I received abundance of visits and applauses. But how clearly did I perceive the folly of men who doat on a vain beauty! I disliked the passion, yet not that in myself which caused it, tho' I sometimes ardently desired to be delivered from it. The continual combat of nature and grace cost me no small affliction. Nature was pleased with public applause; but grace made me dread it. What augmented the harm was, that they esteemed in me virtue joined with youth and beauty; not knowing that all the virtue was only in thee, oh my God, and in thy protection, and all the weakness in myself.

I WENT in search of confessors, to accuse myself of my failings, and to bewail my backslidings: But they were utterly insensible of my pain. They esteemed O God, what thou condemned. They treated as a virtue what to me appeared detestable in thy sight. Far from measuring my faults by thy graces, they only considered what I was, in comparison of what I might have been: Hence, instead of blaming me, they only flattered my pride, and justified me in what incurred thy rebuke; or only treated as a slight fault what in me was highly displeasing to thee, from whom I had received such signal mercies.

THE heinousness of sins is not to be measured singly by their nature, but also by the state of the person who commits them; as the least unfaithfulness in a spouse is more affecting to her husband, than far greater ones

in his domesticks. I told them all the trouble I had been under, for not having entirely covered my neck; tho' it was covered much more than by other women of my age. They assured me that I was very modestly dressed; and as my husband liked it there could be nothing amiss in it. My inward director told me quite the contrary; but I had not courage enough to follow him, and to dress myself after a manner singular at my age. Beside, my vanity furnished me with pretences, seemingly just, for following the mode. Oh if confessors knew what hurt they do, in humouring female vanity, they would be more severe against it. Had I but found one of them honest enough to deal plainly with me, I should not have gone on thus; no not for a moment. But my vanity, siding with my confessors and my waiting-maids, induced me to think them in the right, and my own scruples to be only mere fancy.

THERE befell us in this journey some accidents and dangers, which would have frightened any body but myself; it was not in my power to fear such as appeared inevitable; not even when all beside were in the utmost fright. We found ourselves embarrassed and dismayed, all at unawares, in a place undermined by the river *Loire*. This road, which from above appeared even, was a hollowed piece of ground by the river's side. We did not perceive our danger, till we found we could not turn to the right or left, but must either go on or fall into the river. A part of the coach rolled in the air, born up by footmen on the farther side. The fright was so great, nothing could exceed it. As for me I felt none. I found myself so much resigned to God, for all events which his providence might permit, that I rejoiced at the prospect of losing my life by a stroke of his hand. Yet I had a secret faith that we should pass safely, and so it proved.

IN that country I went to confess, to a man who gave me no small trouble. He wanted to know with what intention I had married. I told him, "with no
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"other than that of obeying." He said, "that was worth nothing; that I was not well married, but must marry over again." He seemed to want to part my husband and me, so as never to see one another again.* He condemned as a mortal sin, what was a matter of absolute duty. He, under a pretence of instructing me, informed me of mortal sins, which I had been ignorant of till then; and because my intention in marrying was not to have children, but to obey, he imposed on me excessive penances: But a father I met with at *Orleans* took them off, assuring me that I had not committed even a venial sin: Which consoled me greatly, as it removed the harsh impression which the other had made. In this journey I thought I did wrong to regard rarities, when taken to view them; though I had a thought of turning away my eyes from them. However this did not often happen.

AT my return I went to see Mother *Granger*, to whom I related how it had been with me while abroad. She strengthened and encouraged me to resume my former course. But God who had withheld his indignation for a long train of infidelities, now caused it to fall with the greater rigour. He acted towards me, as provoked husbands to their young spouses, when they abuse the treasures entrusted to them in order to be converted to a good use. He deprived me of all, in order that I should not abuse any more what he had given me, only to glorify him therewith. I had many times a desire to take some money, and go into a convent, thinking it lawful to do so, because I imagined it impossible to correspond so well with God in the world, so many avocations occurring therein. I would have been glad to have found some cavern, to have buried myself alive in it, and thought the most fright-

* THIS base confessor, we may well think, must have had some wicked design, and been in a state of gross darkness, to think both her and her husband weak enough to comply with his pretences.

ful prison desirable rather than so fatal a liberty. I was as it were torn asunder betwixt two opposite powers; for vanity drew me outward, and divine love inward. And as I did not turn myself constantly to either, I suffered through this partition what I cannot express.

I Begged of thee, oh my God, to take from me entirely the liberty which I had of displeasing thee. I said to thee, Art not thou strong enough to hinder this unjust duplicity? for as soon as I had an opportunity to expose my vanity I did it; and after I had done it I returned to thee; and thou, far from rejecting me, often received me with open arms: That goodness has affected me with the greater sorrow for my revolts, for though I had this miserable vanity, yet such was my love that, after my faults, I was more pleased with thy rigours than with thy caresses; thy interests were dearer to me than my own; and I could not bear thy not doing justice to thyself for my crimes. My heart was penetrated with love and with grief. And what heightened the latter was that I should displease thee after such favours received from thee. I could not but cry out against my ingratitude. That those who know thee not sin against thee surprizes me not; but that this heart, which loves thee more than itself, and has received such testimonies of thy love, suffers itself to be seduced by propensities which it detests, oh, 'tis its most cruel martyrdom, the more painful as it so long continues. Oh my God, said I, when I felt most strongly thy presence, and thy love, how wonderfully thou bestowest thy favours on such an infamous creature, which requites thee only with base returns! For if any one reads this life with attention, he will see on God's part nothing but goodness, mercy and love; and on my part nothing but weakness, sin and infidelity. If there is any thing that is good, it is thine, O my God! As for me I have nothing to glory in but my infirmities and my unworthiness, since, in that everlasting marriage-union thou hast made with me,

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I brought with me nothing but weakness, sin and misery. Oh my Love! How I rejoice to owe all to thee, and that thou favourest my heart with a sight of the treasures and boundless riches of thy grace and love! Thou hast dealt by me, as if a magnificent king should marry a poor slave, forget her slavery, give her all the ornaments which may render her pleasing in his eyes, and with pleasure pardon her all the faults and ill qualities which her ignorance and bad education have given her. This thou hast made my case. My poverty is become my riches, and in the extremity of my weakness I have found my strength. Oh if any knew with what confusion the indulgent favours of God, after its faults, cover the soul! 'tis inconceivable. Such a soul would wish with all its powers to satisfy the divine justice. I made verses and little songs to bewail myself. I performed penances, but they were too light for so large a wound. They were like those drops of water which only serve to make the fire hotter. When I take a view of God and myself I am obliged to cry out, "Oh admirable conduct of Love toward an ungrateful wretch! Oh horrible ingratitude toward such unparalleled goodness!" A great part of my life is only a mixture of such things as might be enough to sink me to the grave betwixt grief and love.

CHAP. XV.

ON my arrival at home I found my little daughter ill, and like to die of the small-pox. My husband was seized with the gout, and with his other complaints. My eldest son also took the small-pox in such a vast quantity, and with so much malignancy, that at last it rendered him as much disfigured, as before he had been beautiful. As soon as I saw the

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small-pox in the house, I had no doubt but I should take it. Mother GRANGER advised me timely to remove, if I could. My father offered to take me to his house, with my second son, whom I tenderly loved. But my mother-in-law would not suffer it. She persuaded my husband it was useless, and sent for a physician who seconded her in it, saying, "I should as readily take it at a distance as here, if I were disposed to take it." I may say, she proved at that time a second *Jephtha*, and that she sacrificed us both innocently. Had she known what followed, I doubt not but she would have acted otherwise. All the town stirred in this affair. Every one begged her to send me out of the house, and cried out that it was cruel thus to expose me. They set upon me too, imagining I was unwilling to go; for I told nobody that she would not let me go. I had at that time no other disposition but to sacrifice myself to divine Providence. And though I might have removed, in spite of my mother's resistance, yet I would not without her consent; because it looked to me, as if her resistance were an order of Heaven. Oh divine will of my God! thou wast then my only life in the midst of all my miseries.

I CONTINUED in this resignation, and spirit of sacrifice to God, waiting for whatever he should be pleased to order. I cannot express what nature suffered: For I was like one who sees both certain death and an easy remedy, without being able to avoid the former, or try the latter. I had no less apprehension for my younger son than for myself: My mother-in-law so excessively deoted on the eldest, that the rest of us were all indifferent to her: Yet I am assured, if she had known that the younger would have died of the small-pox, she would not have done as she did. God makes use of creatures, and their natural inclinations, to accomplish his designs. When I see in the creatures a conduct which appears unreasonable and mor-

mortifying, I mount higher, and look upon them as instruments both of the justice and mercy of God; for his justice is all full of mercy.

WHEN I told my husband that I had a pain at the heart, and was taking the small-pox; he said, it was only imagination. I let Mother GRANGER know the situation I was in. As she had a tender heart, she was pained with these marks of hardness, and encouraged me to offer myself up to the Lord. At length, nature finding there was no resource, on the fourth of October 1672, aged twenty-four years and some months, being gone to mass, I found myself extremely ill, and like to faint. Being got home, I was taken with a great shivering, and a pain, both in my head and heart. They would not believe that I was sick, (it was permitted that they should have this hardness for me) but in a few hours it went so far, that they thought my life in danger; for I was taken with a fluxion in my breast, and the remedies for the one were contrary to the other. A doctor, a favourite of my mother-in-law, was not in town, nor the surgeon who lived in it. Another surgeon was sent for, who said, "I must be bled;" but my mother-in-law would not suffer it at that time to be done. I remained abandoned in such a manner, that I was on the point of death for want of succour. My husband, not being able to see me, left me entirely to his mother. She would not allow any physician but her own to prescribe for me, and yet did not send for him, though he was within a day's journey of us. In this extremity I opened not my mouth to request any succour. I looked for life or death from the hand of God, without testifying the least uneasiness at so extraordinary a conduct. The peace I enjoyed within, on account of that perfect resignation, in which God kept me by his grace, was so great, that it made me forget myself, in the midst of such violent maladies and pressing dangers.

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I may say, God's protection has been wonderful to me. Many times have I been reduced to extremity, but he never failed to succour, when things appeared most desperate. It pleased him so to order it, that a skilful surgeon, who had served me before, passing by our house, enquired after me. They told him I was extremely ill. He alighted immediately, and came in to see me. Never man was more surprized, when he saw the frightful condition I was in. The small-pox, which could not come out, had fallen on my nose with such force, that it was quite black. He thought there had been a gangrene in it, and that it was going to fall off. He was so affrighted at it, that he could not hide his surprize. My eyes were like two coals. He went down into my mother-in-law's chamber, and told her, "it was a most shameful thing to leave me to die in that manner, for want of bleeding." She still opposed it so violently, that in short she told him flatly, "she would not suffer it." He flew into such a rage, at seeing me thus left without sending for a physician, that he did not spare his tongue, in uttering very grating and grievous things to my mother-in-law; but all in vain still. Upon that he came up again presently into my chamber, and said, "If you will, I will bleed you, and save your life." I held out my arm to him; and, though it was extremely swelled, he bled me in an instant. My mother-in-law was in a violent passion about it. The small-pox came out immediately: And he ordered that they should get me bled again in the evening, but she would not suffer it; and I durst not retain him, whatever occasion I had for it, for fear of displeasing my mother-in-law, and through a total resignation of myself into the hands of God. I am the more particular in this relation to shew how advantageous it is to resign one's self to God without reserve. Though in appearance he leave us for a time, to prove and exercise our faith, yet he never fails us, when our need of him is the most pressing: One may say with the Scripture, "It is

"is God who bringeth down to the gates of death, and raiseth up again." The blackness and swelling of my nose went off; and I believe, had they continued to bleed me, I had been pretty easy; but for want of that I fell back again. The malady fell into my eyes, and inflamed them with such severe pain, that I thought I should lose them both.

I HAD those violent pains for three weeks, during which I got very little sleep. I could not shut my eyes, they were so full of the small-pox, nor open them by reason of the pain I endured. I was quite easy at the thoughts of being blind, as there was the greatest likelihood of it. My throat, palate, and gums were likewise so filled with pox, that I could not swallow broth, or take any nourishment, without suffering extremely. My whole body looked like that of a leper. All that saw me said, they had never seen such a shocking spectacle. But as to my soul, it was kept in a contentment not to be expressed. The hopes of its liberty, by the loss of that beauty which had been my grief, rendered it so well satisfied, and so united to God, that it would not have changed its condition for that of the most happy Prince in the world.

EVERY one thought I would be inconsolable; and several expressed their sympathy with my sad condition, as they judged; while I lay still, in the secret fruition of a joy unspeakable, in this total deprivation of what had been a share to my pride, and to the passions of men. I praised God in profound silence. None ever heard any complaints from me, either of my pains, or the loss I sustained. All was well received as from God's hand. The only thing that I said was, that I rejoiced at, and was exceeding thankful for the interior liberty I gained thereby; and they made a great crime to me of that. My confessor who had been dissatisfied with me before came to see me. He asked

asked me if I was not sorry for having the small pox; and he now taxed me with pride on my speaking thus.

My little boy (the younger son) took the small-pox the same day with myself, of which he died for want of care. This blow indeed struck me to the heart, which yet, drawing strength from my weakness, offered him up, and said to God as did Jos, "Thou gave him to me, and thou hast taken him from me. Blessed be thy holy name." The spirit of sacrifice possessed me so strongly, that, though I loved this child tenderly, I never shed a tear at hearing of his death. The day he was buried, the doctor sent to tell me that he had not placed a tombstone upon his grave, because my little girl could not get over two days. My eldest son was not yet out of danger, so that I saw myself almost stripped of all my children, my husband indisposed, and myself extremely so. God did not take my little girl then. He prolonged her life some years, to make the loss more painful to me.

At last my mother-in-law's physician arrived, at a time wherein he could be of but little service to me. When he saw the strange inflammation in my eyes, he caused me to be bled several times; but it was too late. And those bleedings which would have been so proper at first, did nothing but weaken me now. They could not even bleed me in the condition I was in, but with the greatest difficulty; for my arms were so swelled, that the surgeon was obliged to push in the lance to a great depth. Moreover the bleeding being out of season, had like to have caused my death, which I confess would have been very agreeable to me. I looked upon death as the greatest blessing for me. Yet I saw well that I had nothing to hope on that side; and that, instead of meeting with so desirable an event, I must prepare myself to support the trials of life.

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AFTER my eldest son was grown better, he got up and came into my chamber. I was surprized at the extraordinary change I saw in him. His face, lately all fair and beautiful, was become like a coarse spot of earth, all full of furrows. That gave me the curiosity to view myself in a looking-glass. It was then that I saw that God had ordered the sacrifice in all its reality. They sent me pomatums to recover my complexion, and to fill up the hollows of the small-pox. I had seen wonderful effects thereof upon others, and therefore at first had a mind to try to make use of them: But love, jealous of his work, would not suffer it. There was a voice in my heart which said, "If I would have had thee fair, I would have left thee as thou was." I was therefore obliged to lay aside every remedy, and to go into the air, which made the hollows worse, to expose myself in the streets to the eyes of every one, when the redness of the small pox was at the worst, in order to make my humiliation triumph, where I had exalted my pride.

My husband kept his bed almost all that time, and made good use of his indisposition. Only as he now found no more of that agreeableness in me, which before had given him pleasure, he grew much more susceptible of impressions which any gave him against me. In consequence of this, the persons who spoke to him to my disadvantage, finding themselves now better hearkened to, spoke more boldly and more frequently. There was only thou, oh my God, who changed not for me. Thou redoubled thy interior graces, in proportion as thou augmented my exterior crosses.

CHAP.

CHAP. XVI.

MY waiting-maid became every day more haughty: And, as the devil incited her to torment me, seeing that her scoldings and outcries did not disturb me, she thought, if she could hinder me from going to the communion, she should give me the greatest of all vexations. Therein she was in the right, oh divine spouse of pure souls, since the only satisfaction of my life was to receive and to honour thee. I procured, as much as was in my power, the churches to be well adorned. I gave every thing, of the finest I had, to furnish them with ornaments, and contributed, to the utmost extent of my abilities, to make them have silver pyxes and chalices. I see a perpetual lamp, for a *memento* to me, that the fire of my love might never be suffered to go out. I said to thee, "Oh my love, let me be thy victim. Spare nothing to annihilate me." I felt an inexpressible longing to be more reduced, and to become nothing at all.

This girl then knew my attraction for the holy sacrament, where, when I could have liberty for it, I passed several hours on my knees. She took it in her head to watch me daily. When she discovered my going thither, she ran to tell my mother-in-law and my husband. There needed no more to chagrine them. Their invectives lasted the whole day. If a word escaped me in my own justification, it was enough to make them say, I was guilty of sacrilege; and to raise an outcry against devotion. If I made them

them no answer at all, that still heightened their indignation, and made them say the most grating things they could devise. If I fell sick, which often happened, they took occasion to come to quarrel with me in my bed, saying, my communions and prayers were what made me sick.

SHE told me one day, in her passion, that she was going to write to him who she thought was my director, to get him to stop me from going to the communion. And when I made her no answer, she cried out as loud as she could, "that I treated her ill and despised her." When I went to mass, she ran to tell my husband (though I had taken care before to order every thing about the house) "that I was gone abroad, and had left nothing in order." When I returned home, rage fell on me in all its violence; and they would hear none of my reasons, but said, "they were all a parcel of lies." My mother-in-law persuaded my husband, being now sick, "that I let every thing go to wreck; and that, if she did not take care, he would be ruined." He believed it, and I bore all with patience, endeavouring, as well as I could, to do my duty. What gave me most trouble was not to know what course to take; for when I ordered any thing without her, she complained "that I shewed her no respect, that I did things of my own head, and they were done the worse for it." Then she would order them quite contrary: If I consulted her to know what, or how she would have any thing to be done, she said, "she must have the care and trouble of every thing."

I HAD scarce any rest but what I found in the love of God, and submission to his orders. They incessantly watched my words and actions, to find occasion against me. They chid me all the day long, continually repeating, over and over, the same things, and

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that before the footmen. How often have I made my meals on my tears, which were interpreted as the most criminal in the world! They said, I would be damn'd; as if the tears would open a hell for me, which they were more likely to extinguish. If I recited any thing I had heard, they would render me accountable for the truth of it. If I kept silence, they taxed me with contempt and perverseness; if I knew any thing without telling it, that was a crime; if I told it, then they said, "I had forged it." Sometimes they tormented me for several days successively, without giving me any relaxation. The girls said, "I ought to 'feign sickness, to get a little rest.'" I made no reply. The love of God so closely possessed me, that it would not allow me to seek relief by a single word, or even by a look. Sometimes I said in myself, Oh, "that I had but any one who would take notice of me, or to whom I might unbosom myself, what relief to me would it be!" But it was not granted "me.

THOUGH I loved my father extremely, and he loved me very tenderly, yet I never spoke to him thereof. One of my relations, who loved me much, perceived the little moderation they used toward me. Before him they spoke very roughly to me. He, highly displeased, went and told my father of it, adding, that I should pass for a fool. Soon after I went to see my father, who, contrary to his custom, sharply reprimanded me, "for suffering them to treat me in such a manner, without saying any thing in my own defence, adding, every one talk'd of me for it; that it looked as if I had neither sense nor spirit to vindicate myself." I answered my father, "If they remarked what my husband said to me, that was confusion enough for me without my bringing any more of it on myself by replies; that if they did not remark it, I ought not to cause it to be remarked, nor expose my husband's weakness; that

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"saying nothing ended all disputes, whereas by my replies I might cause them to be continued and increased." My father answered, "I did well, and that I should continue to act as God should inspire me." And after that, he never spoke to me of it any more.

THEY were ever talking to me against my father, my relations, and such as I respected most. I could not forbear to defend them, and therein I did wrong; as whatever I said served only to provoke them. If any complained of my father or relations, they were always in the right. If any, whom they had disliked before, spoke against these, such were presently approved of. If any showed friendship to me, such were not welcome. A relation, whom I greatly loved for her piety, coming to see me, they openly bade her be gone, or treated her in such a manner as obliged her to it, which gave me no small uneasiness. When any considerable person came, they would be speaking against me; even to persons who knew me not, which surprized them: But when they saw me, they pitied me.

WHATEVER they said against me, love would not allow me to justify myself. I spoke not to my husband of what either my mother-in-law or the girl did to me, except the first year, when I was not sufficiently touched with the power of God, to suffer such treatment. Nay, I did more than this; for as my mother-in-law and my husband were both very passionate, they often quarrelled. Then I was in favour, and to me they made their mutual complaints. I never told the one what the other had said. And though it might have been of service to me, humanly speaking, to take the advantage of such opportunity, I never made use of it to complain of either: Nay, on the contrary, I did not rest till I had reconciled them. I spoke many obliging things of the one to the other,

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which always made them friends again; though I knew, by the frequent experience I had, that I should pay dear for their re-union: For scarce were they reconciled, but they joined together against me.

I WAS so deeply engaged within, as often to forget things without, yet not any thing which was of consequence. I went into the garden, without observing any thing in it: And when my husband, who could not go thither, asked me about it, I knew not what to say, at which he was angry. I went thither on purpose to remark every thing, in order to tell him about them; and yet, when there, did not think of looking at them. I went thither ten times one day, to see and bring an account to my husband, and yet still forgot it. When I did remember to look at them, I was much pleased; and then generally was asked nothing about them.

WHEN they were telling any disagreeable news; to mortify my curiosity, I used, under some pretext or other, to retire. When my husband afterward would be talking to me about it, I betrayed my ignorance of the matter, and then put him into a fresh fit of rage against me, which I would gladly have avoided being the occasion of; as I was very desirous of doing my duty, and rendering every thing agreeable to him, so far as was in my power, consistent therewith.

ALL my crosses to me would have seemed little, if, in the interior attraction I felt, I might have had liberty to pray, and to be alone: But I was obliged still to continue in their presence with such a subjection as is scarcely conceivable. My husband looked on his watch, if at any time I had liberty allowed me for prayer, to see if I stayed at it above half an hour. If I exceeded it, he grew very uneasy. I said to him sometimes,

“Grant

“Grant me one hour to divert myself” And though he would have granted it to me for other diversions, yet for prayer he would not. I confess my little experience caused me much trouble, and that I often thereby gave occasion for what they made me suffer: For ought not I to have looked on my captivity as an effect of the will of God, to content myself therein, and to make it my only desire and prayer. But I often fell back again into the anxiety of wishing to get time for prayer; which was not agreeable to my husband. It is true those faults were more frequent in the beginning. Afterwards I prayed to God in his own retreat, in the temple of my heart, and then I went out no more.

CHAP. XVII.

WE went into the country, where I committed many faults, letting myself go too much after my inward attraction. I thought I might do it because my husband diverted himself with building. If I stayed from him any time he was dissatisfied, which sometimes happened, as he was continually talking with the workmen. I set myself in a corner, and there had my work with me, but could scarce do any thing by reason of the force of the attraction which made the work fall out of my hands. I passed whole hours this way, without being able either to open my eyes or know what passed in me; but I had nothing to wish for, nor yet to be afraid of. Every where I found my proper center, because every where I found God.

My heart could then desire nothing but what it had; for this disposition extinguished all its desires; and I sometimes said to myself, “What wastest thou? What
“feardest

"fearest thou?" And I was surprized to find upon trial that I had nothing to desire, and nothing to fear. Every place I was in was my proper place.

As I had generally not any time allowed me to pray but with difficulty, I took it in my head, as my husband would not allow me to rise till seven o'clock in the morning, not to disobey him; I got on my knees in my bed, which was in his chamber, on account of his illness, endeavouring to shew him in every thing my punctuality; I got up at four o'clock, and continued thus on my bed; while he thought I was asleep: But this affected my health, and particularly my eyes, which were still weak from the small-pox, it being only eight months since I had that distemper. I soon recovered from this complaint, and used all diligence, in attending and improving every opportunity of meeting with and obtaining the presence of God.

As we had not yet built the chapel, and were far from any church, I could not go to mass, without the permission of my husband. As we could not get the coach out of the court, without his hearing it, I fixed an agreement with the superior of the recolects, who was a very devout man. He pretended to be going to say mass for somebody else, and sent a friar to apprise me of it. I was obliged to go out very early in the morning, that my husband might not perceive it; and though I could scarce walk, I made a shift to hobble on foot a quarter of a league, as I durst not get the horses put to the coach, for fear of waking him. And really God wrought wonders for me to second my desire: For generally, in the mornings when I went to mass, my husband did not wake till after I was returned: Often, as I was going out, the weather was so cloudy, that the girl I took with me told me, "I could not go; or if I did, I should be soaked with the rain." I answered her with my usual

usual confidence, "God will assist us." I generally reached the chapel without being wet: When got thither, the rain fell excessively. When I returned it ceased. When I got home it began again with fresh violence. During several years that I have acted this way, I have never been deceived in my confidence. When I was in the town, and could find nobody up, to be seen, I was surprized that there came to me priests to ask me if I was willing to receive the communion, and that if I was they would give it to me. I had no mind to refuse, oh my Love, the presence which thou thyself offerdest me; for I had no doubt of its being thee who inspired them with that charity. Before I had agreed with the recolects to come to say mass at the chapel I have mentioned, often I suddenly awaked with a strong impulse to go to mass. My maid said to me, "But, madam, you are going to tire yourself in vain. There will be no mass there." For that chapel was not yet regularly served: And there were only occasional masses at it. However I went full of faith, and at my arrival found the priest dressed and just mounting the altar. If I could particularly enumerate the remarkable providences, which were hereupon given in my favour, there would be enough to fill whole volumes with.

When I wanted to hear from, or write to, Mother GRANGER, I often felt a strong draught to go out to the door. There I found a messenger with a letter from her, which could not have fallen into my hands but for that. She was the only person I could be free to lay open my condition to, when I could get to see her, which was with the greatest difficulty; and thro' providential assistance; having not only been forbidden by my confessor and my husband, but having also all means, that could be devised, put in practice by my mother-in-law to prevent it. I placed an extreme confidence in Mother GRANGER. I concealed nothing from her, either of my sins or of my pains. I would not

not have done the least thing without telling her it. I did not now practise any other austerities but those which she was willing to allow me to do. There was nothing which I kept from her but my interior dispositions, which I was scarce able to tell, because I knew not how to explain myself thereupon, being very ignorant of those things, having never read or heard of the like.

UNDER pretence of going to see my father, I ran off to see Mother GRANGER. That was discovered, and cost me such crosses as I cannot express; for it would be difficult to tell to what excess their rage ran against me. The difficulty of writing to her was no less: For as I had the utmost abhorrence of a lie, I forbade the footmen to tell any. When they were met they were asked whither they were going, and if they had not any letters. My mother-in-law set herself in a little passage, through which none could go out so, but that they must pass by her. She asked them whither they were going and what they carried. Sometimes going on foot to the *Benedictines*, I caused shoes * to be carried, that they might not perceive where I had been. I durst not go alone; and those who attended me had orders to tell every place I went to. If they were discovered to fail in doing it, they were either corrected or turned out of their service.

My husband and mother-in-law were always inveighing against that good woman, tho' in reality they esteemed her. I sometimes made my own complaint to her; and she replied, "How should you content them, when I have been doing all I could for these twenty years to satisfy them without success?" For

FRENCH EDITOR'S NOTE.

* By her shoes being dirty, they would have perceived she had been out. She therefore was obliged to have clean ones carried, in order to put them on at her returning into the house.

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as my mother-in-law had two daughters with her, she was always finding something to say against every thing she did in regard to them.

BUT the most sensible cross to me now was the revoking of my own son against me, whom they inspired with so great a contempt for me, that I could not bear to see him without extreme affliction. When I was in my chamber with some of my friends they sent him to listen to what we said; and as he saw this pleased them, he invented a hundred things to tell them. What gave me the most pain at heart was the loss of my child. If I caught him in a lie, as frequently I did, he told me, "My grandmother says, you have been a greater liar than I." I answered him, "It is because I have been so, that I know the ugliness of that vice, and what a hard thing it is to get the better of it: And it is for this reason, that I would not have you suffer the like." He spoke to me things very offensive; and because he remarked the fear I stood in of his grandmother and his father, if in their absence I found fault with him in any thing, he insultingly upbraided me, and said, "That now I wanted to set up for his mistress, because they were not there." They approved of all this, in such sort as to strengthen him in his worst inclinations. One day he went to see my father, and rashly began to talk against me to him, as he was used to do to his grandmother. But here it did not meet with the same reception. My father was so much grieved at it, as to shed tears; and came to our house to desire he might be corrected for it. Tho' they promised it should be done, they never did it. I was grievously afraid of the consequences of so bad an education. I told Mother GRANGER of it, who consoled me, and said, "That since I could not remedy it, I must suffer and leave every thing to God; and that this child would be my cross."

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ANOTHER

ANOTHER great cross was the difficulty I had in attending my husband. I knew he was displeased when I was not with him; and when I was with him, he never expressed any pleasure in it, or at any thing I did. On the contrary, he only rejected with scorn whatever came to him from me. He was so very uneasy with me about every thing, that I sometimes trembled when I approached him. I could do nothing to his liking; and when I did not attend him, he was angry. He had taken such a dislike to soups, that he could not bear the sight of them; and those that brought them had a rough reception, so that neither his mother nor any of the domesticks would carry them to him. There was none but I who did not refuse that office. I went to carry them to him, and let his anger pass; then tried in an agreeable way to introduce them to him. And when his passion increased, I waited with patience, after which I said to him, "I had rather be reprimanded several times a day, than cause you any harm, in not bringing you what is proper." Sometimes he took them; at other times pushed them back. But as he saw my perseverance, he would at length submit to take them.

WHEN he was a little better, and I was carrying something agreeable to him, then my mother-in-law would snatch it out of my hands, and carry it herself. And as he thought I was not so careful and tender of him, he would fly in a rage against me, and express great thankfulness to his mother. I silently suffered it all. I used all my skill and endeavours to gain my mother-in-law's favour by my assiduities, my presents, my services; but was not lucky enough to succeed. How bitter and grievous, oh my God, would such a life be, were it not for thee? But thou sweetened and reconciled me to it.

CHAP.

CHAP. XVIII.

ABOUT eight or nine months after my recovery from the small-pox, Father LA COMBE, passing by our house, brought me a letter from Father de la Motte*. After a short conversation we both desired a farther opportunity. I thought that he either loved God, or was disposed to love him; and I wished every body to love him. God had already made use of me for the conversion of three of his order. The strong desire he had of seeing me again induced him to come to our country-house, which was about half a league from the town. A little accident which happened to him opened a way for me to speak to him. As he was in discourse with my husband, who liked him much, he was taken unwell, and retired into the garden. My husband bade me go and look after him, to see what was the matter with him. I went. He told me he had remarked in my countenance a deep inwardness and presence of God, which had given him a great desire to see me again: And God assisted me to open to him the interior path of the soul, and conveyed so much grace to him through this poor channel, that he has owned to me since, that he went away, changed into quite another man. I preserved an esteem for him; for it appeared to me that he would be devoted to God; but

* He was a Bernabite, brother of Lady GUION, by the father; a malevolent, selfish ecclesiastic, as we shall see in the second and third Parts.

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I was at that time very far from foreseeing that ever I should go to the place which he would be at.

My disposition at this time was a continual prayer for the presence of God, which was so plentifully given, that it seemed to be more in me than my very self. The sensibility thereof was so powerful, so penetrating, it seemed to me irresistible; and love took from me all liberty of my own. At other times I was so dry, I felt nothing but the pain of absence, which was the harder to me, as the divine Presence had been before the more sensible. In these alternatives, when love was present, I forgot in such a manner all my troubles and pains, that it appeared to me as if I never had had any: And, in its absence, it seemed as if it never would return to me again. I thought it was through some fault of mine it was retired; and that rendered me inconsolable. Had I known it had been a condition through which it was necessary to pass, I should not have been troubled; for my strong love of the will of God would have rendered every thing easy to me: the property of this prayer being to give a great love to the order of God, with so sublime and perfect a reliance on him, as not to fear any thing, neither dangers, death, spirits nor thunder. It gives a great abstraction from one's self, one's own interests, one's own reputation, and an utter disregard to every thing of the kind; all being swallowed up in the one regard to the will of God. At home, I was accused of every thing that was ill done, spoiled, or broken. At first I told the truth, and said it was not I. They then persisted, and accused me of lying. I then made no reply. Besides, they told all this to such as came to the house. When I was afterwards alone with the same persons, I never undeceived them. I often heard such things said of me, before my friends, as were enough to make them entertain a bad opinion of me. My mind kept

kept its habitation in the tacit consciousness of my own innocence, not concerning myself whether they thought well or ill of me; excluding all the world, all opinions or censures, out of my view, and minding nothing else but the friendship of God only.

If through infidelity I happened at any time to justify myself, it did not succeed, and drew upon me new crosses both within and without; but notwithstanding all that, I was so in love with the cross, that the greatest cross of all to me would have been to be without any. When the cross was taken from me for any short space, it seemed to me that it was because of the bad use I had made of it; and that infidelity had deprived me of so great an advantage; for I never knew its value better than in its loss. Oh, dear cross, my faithful companion! As my Saviour became incarnate, only to die in thy arms, should not I be conformable to him in that; And wilt not thou be the means of uniting me to him forever? I often said to thee, O my Love, punish me any other way; but take not from me the cross. This amiable cross returned to me with so much the more force, as my desire for it was more vehement. I could not reconcile two things, they appeared to me so very opposite: *viz.* To desire the cross with so much ardor, and to support it with so much pain.

God knows well, in the admirable economy he observes, how to render the crosses more weighty, conformable to the ability of the creature to bear them; giving always new ones, and such as one does not expect. Hereby my soul began to be more resigned, and to comprehend the state of absence, and of wanting what I longed for, to be more profitable than that of abounding; because this latter nourished *self-love*. If God did not act thus, the soul would never die to itself. That principle of *self-love* is so crafty and dangerous, that it fastens to every thing.

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WHAT gave me most uneasiness, in this time of darkness and crucifixion, both within and without, was an inconceivable readiness to be quick and hasty. When any answer a little too lively escaped me, which served not a little to humble me, they said, "I was fallen into a mortal sin." A conduct no less rigorous than this was quite necessary for me; for I was so proud, passionate and of an humour naturally thwarting, wanting always to carry matters my own way, and thinking my own reasons better than those of others; that, had thou, oh my God! spared on me the strokes of the hammer, thou wouldst never have polished me to thy liking, to be an instrument for thy use. I was so vain, I was ridiculous for it. Applause rendered me intolerable. I had the fault of praising my friends to excess, and blaming others without reason: But, the more criminal I have been, the more I am indebted to thee, and the less of any good can I attribute to myself. Oh, how blind are men who attribute to other men the holiness God puts in them! I believe, my God, that thou hast saints who, under thy grace, owe much to their own fidelity. As for me, I owe all to thee. I cannot acknowledge it too much.

In acts of charity I was very assiduous. So great was my tenderness for the poor, that I wished to have supplied all their wants, which I could not see without reproaching myself for the plenty I enjoyed. I deprived myself of all I could to help them. The very best I was helped to at table was immediately, by the order I had given, taken from me and carried to them. There were few of the poor where I lived, who did not partake of my liberality. Being refused by others, they came to me. I said to thee, Oh my divine Love! "It is thy substance; I am only the steward of it. I ought to distribute it according to thy will." I found means to relieve them without letting myself be known,

known, because I had one who distributed my alms privately. When there were families who were ashamed to take it in this way, I sent it to them as if I owed them it. I clothed such as were naked, and cauled young girls to be taught how to get their livelihood, especially such as were handsome, to the end that being employed, and having whereon to live, they might not be under a temptation to throw themselves away. God made use of me to reclaim several from their disorderly lives; and one there was of quality and beauty, who has since made a happy end. I went to visit the sick, to comfort them, to make their beds. I made ointments, dressed their wounds, buried their dead. I privately furnished artists and tradesmen wherewith to keep up their shops. My heart was much opened toward my fellow-creatures in distress: And I think, hardly any one could carry charity much farther than our Lord made me do, according to my estate, both while married and since.

To purify me the more from the mixture I might make of his gifts with my own *self-love*, he gave me interior probations, which were very heavy. I began to experience that virtue, which had been so easy and delightful to me, became an insupportable weight; not that I did not love it extremely, but I found myself not in that noble practice of it, of which the view had been given me. The more I loved it, the more I laboured to acquire some virtue which I saw I wanted, and I thought I fell into what was contrary to it. My heart, indeed, was detached from all sensual pleasures. For these several years past, it has seemed to me that my mind is so absent from the body, that I do things as if I did them not. If I eat or refresh myself, it is done with such an absence, or separation, as I wonder at, and with an entire mortification of the keenness of sensation for all the natural functions. I hope I say enough to be understood.

CHAP. XIX.

TO resume the thread of my history, the small-pox had so much hurt one of my eyes, that I was afraid I should lose it. I had a gland at the corner of the eye, which was loosened. An imposthume arose from time to time between the nose and the eye, which gave me exquisite pain till it was lanced. It swelled all my head to that degree that I could not bear even a pillow. The least noise was a punishment, though sometimes they made a great one in my chamber; and yet this was a good time to me for two reasons, the first, because I was left in bed alone, where I had a sweet retreat without interruption; the other, because it answered the desire which I had after suffering: Which desire was so great, that all the austerities of the body would have been but as a drop of water to quench so great a fire. * Let others bless themselves in their ease or gaiety, grandeur or

* Here she mentions more of bodily austerities which she insisted on herself. When she was violently afflicted with the tooth-ach, she would not suffer a tooth to be drawn; but when her teeth ceased to ach she got them drawn; when they ached, she accounted them her good friends, and regretted the loss of them without pain. Once she cast melted lead on her naked flesh, but instead of staving to do her any harm, it presently ran off. In sealing letters she let fall the hot Spanish sealing-wax. That did more harm because it naturally sticks: When she held a wax-candle, she let it burn her for a long time till it went out. "These," she adds, are scarce worthy to be called crosses. Our own choice can only cause light ones. It belongs to a crucified Jesus to cut them out his own way, to render them heavy. I do not wonder at his being painted, at work in the shop of his father St. JOSEPH, making crosses. O how skillful he is in that business!"

pleasures

N. B. Page 81, line 15, for he not strike, read he did not strike.
page 105, line 13, for he read set.

pleasures, poor temporary heavens: As for me my desires were all turned another way, even to the silent path of suffering for CHRIST, and to be united to him, through the mortification of all that was of nature in me, that my senses, appetites and will, being dead to these, might wholly live in him.

I ASKED, and obtained leave to go to *Paris* for the cure of my eye: And yet it was not in reality for that, so much as to see Monsieur BERTOT, whom Mother GRANGER had lately assigned to me for my director, who was a man of great experience. I then went to take my leave of my father, who embraced me with very great tenderness, neither of us thinking then that it would be the last time.

PARIS was a place no more to fear for me. The throngs only served the more to draw me into a deep recollection, and the noise of the streets augmented my inward prayer. I saw Monsieur BERTOT, who did not prove of that service to me, which he would have done if I had then had the gift of explaining myself: But though I wished earnestly to hide nothing from him, yet God held me so close to himself, that I could tell him scarce any thing at all. As soon as I spoke to him, every thing was taken out of my mind, so that I could remember nothing but some few faults which I told him. As I saw him very seldom, as nothing stayed in my mind, and as I read of nothing any way resembling my case, I knew not how to open myself upon it. Beside I desired to make nothing known, but the evil which was in me. Therefore Monsieur BERTOT knew me not till after his death. This was of great utility to me, for taking away every support, and making me die to myself.

I WENT to pass the ten days, from the ascension to pentecost or whitsuntide, at an Abbey four leagues from *Paris*, the Abbess of which had a particular friendship

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for me. Here my union with God seemed to be constant and continual, becoming always more simple, but at the same time more close and intimate.

ON the day of St. ERASMUS, patron of that monastery, I awaked suddenly at four o'clock in the morning, with a strong impression on my mind, that my father was dead: And though at that time my soul was in a very great contentment, yet my love for him affected it with sorrow, and my body with weakness. Under the strokes and daily troubles which befell me, my will was so subservient to thine, oh my God, that there seemed to be an union of will betwixt us. There seemed to be no will left in me but thine only. My own will disappeared, and no desires, tendencies or inclinations left, but to the one sole object of whatever was most pleasing to thee, be it what it would. If I had a will, it appeared to me that it was with thine like two well-tuned lutes in concert: That which is not touched renders the same sound as that which is touched: It is but one and the same sound, one pure harmony. It is this union of the will which establishes in perfect peace. Yet though my own will was lost, as to its operations, I have found since, in the strange conditions I have been obliged to pass through, how much it had yet to cost me to have it totally lost, as to all its properties in all the circumstances, and whole extent thereof, in order that the soul should retain no more any interest or desire, of its own, of either time or eternity, but only the interest of God alone, in the manner that is known to himself, and not in our way of conceiving. How many souls are there which think their own wills quite lost, while they are yet very far from it! They would find they still subsist, if they met with hard probations. Who is there who does not wish something for himself, either of interest, wealth, honour, pleasure, conveniency, liberty, &c. ? And he who thinks his mind loose from all these objects, because he possesses them, would soon perceive

perceive his attachment to them, were he stripped of those he is possessed of. If there are found in a whole age three persons so dead to every thing, as to be utterly resigned to providence without any exception, they may well pass for prodigies of grace. As I am not mistress of what I write, I follow not any order: But it makes little matter.

IN the afternoon as I was with the Abbess, I told her I had strong presentiments of my father's death. Indeed I could hardly speak, I was so affected within, and enfeebled without. Presently came one to tell her that she was wanted in the parlour. It was a man that had rid post, and was come express, with an account from my husband that my father was fallen ill. And as it held him only twelve hours, he was therefore by this time dead. The Abbess returning says, "Here is a letter from your husband, who writes that your father is taken violently ill." I said to her, "He is dead, I cannot have a doubt about it." I sent away to *Paris* immediately, to hire a hackney coach, to go the sooner. Mine waited for me at the Midway. I went off at nine o'clock at night. They said, "I was going to destroy myself." I had nobody of my acquaintance with me; for I had sent away my chambermaid to *Paris*, to put every thing in order there; and being in a religious house, I had no mind to keep any footman with me there. The Abbess told me, "that since I thought my father was dead, it would be rashness in me to expose myself, and run the risque of my life in that manner; that coaches could hardly pass the way I was going, it being no beaten road." I answered, "that it was my indispensable duty to go to succour my father, and that I ought not, on a bare apprehension, to exempt myself from it." I went then alone, abandoned to providence, with people unknown. My weakness was so great, that I could hardly keep my seat in the coach,

and was forced often to get out, on account of dangerous spots in the road.

In this way was I obliged, about midnight, to cross a forest, noted for murders and robberies committed there. The boldest person dreaded it; my resignation left me scarce any room to think at all about it. Oh how many fears and vexations does a resigned soul spare itself! Thus all alone I went to within five leagues of my own habitation, where, when I arrived, I found my confessor with one of my relations who was waiting for me. The sweet consolation I had enjoyed, when alone, was now interrupted. My confessor, ignorant of my condition, treated it with contempt, and allowed me not any liberty. My grief was of such a nature that I could not shed a tear. And I was ashamed to hear a thing which I knew but too well, without giving any exterior mark of grief. The condition I was in did not permit me to speak, or to do such things as are usually expected from persons of piety. I could do nothing else but love and keep silence.

I FOUND on my arrival at home, that my father was buried, on account of the excessive heat. It was ten o'clock at night. All wore the habit of mourning. I had travelled thirty leagues in a day and a night. As I was very weak, not having taken any nourishment, I was instantly put to bed.

ABOUT two o'clock in the morning my husband got up, and having gone out of my chamber, he returned presently, crying out with all his might, "My daughter is dead." She was my only daughter, as dearly beloved as truly lovely. She had so many graces both of body and mind conferred on her, that one must have been insensible not to have loved her. She had an extraordinary share of love to God. Often was she found in corners at prayer. She was several times whipt by her grandmother, because she said, "She

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" would never have any other husband but our Lord," yet could she never make her say otherwise. She was innocent and modest as a little angel; very dutiful and endearing, and withal very beautiful. Her father doted on her, and to me she was very dear, much more for the qualities of her mind than those of her body. I looked upon her as my only consolation on earth: For she had as much of affection for me, as her brother of aversion and contempt. She died of an unseasonable bleeding: But what shall I say? she died by the hands of him who was pleased, for wise reasons of his own, to strip me of all.

THERE now remained to me only the son of my sorrow. He fell ill to the point of death, but was restored at the prayer of Mother GRANGER, now my only consolation after God. I no more wept for my child than for my father. I could only say, "Thou, oh Lord, gave her to me; It pleases thee to take her back again, for she was thine." As for my father, his virtue was so generally known, and there would be so many things to say of him that, I must rather be silent, than enter upon the subject. His reliance on God, his faith and patience were wonderful. He was the scourge of heresy and innovations. My father and daughter died in the month of July 1672. From henceforth crosses were not spared me: And tho' I have had abundance of them hitherto, yet they were only the shadows of those which I have been since obliged to pass through, pursuant to a marriage contract, which I had newly entered into with our Lord Jesus CHRIST. In this spiritual marriage I claimed for my dowry only crosses, scourges, persecutions, ignominies, lowliness, nothingness of self, which in his great goodness, and for wise ends, as I have seen he has been pleased to confer on me.*

ON

* SHE writes that Mother GRANGER had drawn up this marriage contract for her, and sent her it on *Maundy* eve, to be delivered

ON the day of the *Virgin's Assumption* in the same year 1672, being in great distress, on account of the redoubling of outward and inward crosses, I went into my closet to give vent to my grief. M. BERTOT, my director when at *Paris*, was brought into my mind, with this wish, *Oh that he was sensible of what I suffer!* Tho' he writ but very seldom, and with great difficulty, yet he writ me a letter dated the same day about the cross, the finest and most consolatory he ever writ me on that subject. Sometimes my spirit was so oppressed with continual crosses, which scarce gave me any relaxation, that when alone my eyes turned every way, to see if they could find any thing to give some relief. A word, a sigh, a trifle, or to know that any one took part in my grief, would have been some comfort; but that was not granted me, not even to look toward heaven, or make any complaint. Love held me then so close, that it would have this miserable nature to perish, without giving it any support or nourishment. Oh my dearest Loro! thou yet gave my soul a victorious support, which made it triumph over all the weaknesses of nature, and took thy knife in thy hand to destroy it without relaxation. And yet this nature is so perverse, and so full of artifices to save its life, that at last it took the course of nourishing itself with its own despair, and with its fidelity under such heavy and continual oppression, and withal fought to conceal the value it attributed thereto: But thy eyes, oh my divine Love, were too penetrating not to discover the subtilty. Wherefore, thou, oh my Shepherd, changed thy conduct toward it. Thou sometimes comforted it with *thy crook and thy staff*; that is to say

voutly signed by her in form, and with the marriage ceremonies, on the next day being *Magelaka's* day.

ON this she writes, "It seemed to me then that God made of me his living temple, and consecrated me to himself, sealed me with the sign of the cross, the mark he sets on his most select friends, as St. John shews in his Revelations. Chap. vii. 3."

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by thy conduct as loving as it was crucifying; but it was only to reduce it to the last shifts or extremities, as I shall shew in the sequel.

CHAP. XX.

A LADY, whom I was used sometimes to visit, governor's of our town, had taken a particular liking to me, because, (as she was pleased to say) my person and manners were agreeable to her. She would sometimes tell me that she observed in me something extraordinary and uncommon. I believe the inward attraction of my soul appeared on my very countenance: For one day a gentleman of fashion said to my husband's aunt, "I saw the Lady your niece; and it is very visible that she does not lose the presence of God." Which, being related to me, surprized me greatly, little thinking that such an one as he knew what it was to have God thus present. This lady, I say, began to be touched with the sense of God: For, wanting once to take me to the play, I refused to go; as I never did go to it, making use of the pretext of my husband's continual indispositions. She pressed me exceedingly, and said, "I should not suffer them to hinder me from taking some diversion; and that I was not of an age to be confined with the sick like a nurse." I told her what reasons I had for acting so. She then perceived that it was more from a principle of piety, than the indispositions of my husband, that I did not go. Insisting to know my sentiment of plays, I told her, "I entirely disapproved of them, and especially for christian women." And as she was far more advanced in

years

years than I was, what I then said made such an impression on her mind, that she never after went to the play.

Being once with her, and another lady fond of talking, one who had read the fathers, they spoke much of God. This lady spoke learnedly of him. I said scarce any thing, being inwardly drawn to silence, and troubled at such kind of talk of him. The lady, my acquaintance, came next day to see me, "God had so touched her heart, that she could stand out no longer." I attributed this touch to something the other lady had spoken: But she said to me, "Your silence had something in it which penetrated to the bottom of my soul: And I could not relish what the other said." Then we spoke to one another with open hearts.

It was then, oh my God, that thou entered into the bottom of her soul, never more to retire. She continued so hungry after thee, as to be scarce able to bear the mention of any thing beside. As thou would have her wholly thine, at the end of three months thou removed from her a most affectionate and beloved husband. Thou sent her such terrible crosses, and at the same time such abundance of thy grace, as to become thereby the absolute master of her heart. After the death of her husband, and the loss of most of her fortune, she went to reside four leagues from our house, on a small estate, which yet remained to her. She obtained my husband's consent to my going to pass a week with her, to console her under her losses. God gave her by my means all she wanted. She had a great share of understanding, but was surprized at my expressing things to her so far above my natural capacity. I should have been surprized at it myself, had I reflected on it: But it was God who gave me them for her sake, diffusing a flood of grace into her soul, without regarding the unworthiness of the

the channel he was pleased to make use of. Since that time her soul has been the temple of the Holy-ghost, and our hearts have been united with a band never to be dissolved.

My husband and I took a little journey together, in which both my resignation and humiliation were exercised, without costing me any thing; divine grace was my powerful support. We had like to have all perished in a river: The rest of the company in a desperate fright threw themselves out of the coach, which sunk in the moving sand. I continued so much inwardly occupied, that I did not once think of the danger. God delivered me from it, without my thought of avoiding it. I was quite easy to leave myself to be drowned, had he permitted it. It may be said, "I was rash;" I believe I was so: Yet I rather chose to perish, trusting in God, than make my escape in a dependence on myself. But what say I? We do not perish, but for want of trusting in him. My pleasure is to be indebted to him for every thing. This renders me content in my miseries, which I would rather keep all my life long, in a state of resignation to him, than put an end to them, in a dependence on myself. However I would not advise others to act thus, unless they were in the same disposition which at that time I was in.

As my husband's maladies daily increased; he resolved to go to St. RETZ, (the holy queen or blessed virgin) for whom he had a great devotion; he appeared very desirous of having none but me with him, and told me one day, "If they never spoke to me against you, I should be more easy, and you more happy." In this journey I committed many faults of *self-love*, and *self-seeking*; and yet being in a deep interior resignation, I had reason enough to experience what I should be without thy fatherly care, oh my God. For some time past, thou hadst withdrawn from

me that sweet interior correspondence which before I had only to follow. I was become like a poor traveller that had lost his way in the night, and could find no way, path, or track: But as I referre for another place the description of the terrible darkness through which I passed, I shall here continue the thread of my history. My husband at his return from St. REINE, passed by St. EDM. For having now no children but my first-born son, who was often at the gates of death; he wished exceedingly for heirs, and prayed for them earnestly by the intercession of that saint. God granted his desire, and gave me a second son. The approach of my lying-in was to me a time of great consolation. And though in my delivery I had a severe time, the love I had for the cross made me look on it all with pleasure. I rejoiced because nature had so much to suffer. Beside, as I was several weeks, after my delivery, without any one daring to speak to me, on account of my great weakness, it was for me a time of retreat and of silence, wherein I tried to indemnify myself for the loss of time I had sustained in the others, to pray to thee, my God, and to continue alone with thee. I may say that during the nine months of my pregnancy, God took a new possession of me, and left me not. It was to me a time of continual joy without interruption. As I had experienced many inward difficulties, weaknesses and withdrawals of my Love, it was for me a new life. It seemed as if I was already in the fruition of beatitude. But how dear did this happy time cost me, since it was only a preparative to a total privation of several years, without any support, or hope of return! It began with the death of one who had been my only consolation after God. This was Mother GRANGER. Before my return from St. REINE I heard she was dead.

WHEN I received this news, I confess it was to me the most sensible afflicting stroke I had ever yet felt. I thought, had I been with her at her death, I might have

have spoke to her, and received her last instructions; But God has so ordered it that I have been absent in almost all my losses, in order to render the strokes the more painful. Some months indeed before her death, I had such a sight of it, that though I could not see her but with extreme difficulty, and suffering for it, yet she was a support to me: And the Lord let me know that it would be a benefit for me to be deprived of her: But at the time she died that was not present with me. It was in that trying season when my paths were stopped, and the very ground turned up, that she was taken from me, who might have guided me in my lonesome and difficult road; all covered as it was with precipices, and entangled with briars and thorns.

Oh conduct all adorable of my God! There must be no guide for the person whom he is leading into the regions of darkness and death; no conductor for the man whom he is determined to destroy, (*i. e.* to cause to die totally to himself.) After having saved me with so much mercy, O my Love; after having led me by the hand in rugged paths, it seems thou wast bent on my destruction. May it not be said that thou dost not save but to destroy, nor go to seek the lost sheep, but to cause it to be yet more lost; that thou art pleased in building what is demolished, and in demolishing what is built.—Oh secrets of the incomprehensible wisdom of God, unknown to any beside himself!—Yet men, sprung up only of a few days, want to penetrate, and to set bounds to it. Who is it that hath known the mind of the LORD, or who hath been his counsellor? It is a wisdom only to be known through death to every thing, and through the entire loss of all self. She died in a lethargy; and as they spoke to her about me, with a design to wake her, she answered, “I have always loved her in God, and for God;” and spoke no more.

My brother now openly shewed his hatred for me. He married at *Orleans*, and my husband had the complaisance to go to his marriage, though he was in a poor state of health, the roads bad, and so covered with snow, that we had like to have been overset more than fifteen times: And yet, far from acknowledging it, my brother quarrelled with him more than ever, and without any reason too; and I was the butt of both their resentments. While I was at *Orleans*, meeting with a Jesuit, whom at that time I thought highly of, I was too forward and free in speaking to him of spiritual things, thinking I was doing well, but had a remorse for it afterwards; which I so remembered, that I no more fell into the like fault again. How often does one mistake nature for grace! One must be dead to one's self, when such forwardness is from God only.

At my coming away, my brother-treated me with the utmost contempt: Yet, on the road, my mind was so much drawn inward, that though we had much more danger than in going, I had no thought about myself, but only about my husband; so that seeing the coach overturning, I said "Fear not, it is on my side" "that it falls, it will not hurt you." I believe, had all perished, I should not have been moved, my peace was so profound that nothing could shake it. If these times continued, we should be too strong. But they now began to come but seldom, and to be followed with long and wearisome privations. Though since that time my brother is changed for the better, and has turned on the side of God, yet he has never turned for me. It is a particular permission of God, and the conduct of his Providence over my soul, which has caused him and other religious persons, who have persecuted me, to think they were rendering glory to God, and doing actions of justice therein. And indeed what greater justice than that all creatures should be treacherous to me, and declare against me, who

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have too many times been treacherous to God, and sided with the contrary party!

After this there fell out a very perplexing affair. To me it caused great crosses, and seemed to have been designed for nothing else. There was a certain person who had conceived so much malice against my husband, that he was determined by any means to ruin him if possible. He found no other way to do it, but by entering into a private agreement with my brother; by which he obtained a power to demand, in the name of *Monsieur*, the king's brother, two hundred thousand livres, which he pretended to make appear that my brother and I were indebted to him. My brother signed the process, upon an assurance given him, that he should not pay any thing. I think his youth engaged him in what he did not understand. This affair so chagrined my husband, and with reason too, that I have room to believe it shortened his days. He was so angry at me, though I was innocent, that he could not speak to me but with rage. He would give me no light into the affair, and I did not know in what it consisted. In the height of his rage, he said he would not meddle in it, but give me up my portion, and let me live as I could; with many other things still more harsh. On the other side my brother would not stir in it, nor suffer it to be done. The day when the trial was to come on, there were several of the judges, who were both judges and parties. After mass, I felt myself strongly pressed to go to them. I was wonderfully assisted herein, even so as to discover and unravel all the turns and artifices of this affair, without knowing how I could have been able to do it. The first judge was so surprized to see the affair so very different from what he had thought of it before, that he himself exhorted me to go to the other judges, and especially to the intendant, who was just then going to court, and was quite misinformed about it.

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God enabled me to manifest the truth in so clear a light, and gave such force to my words thereupon, that the intendant thanked me for having so seasonably come to undeceive him, and set him to rights in the matter. Had not I done this, he assured me the affair had been lost. And as they saw the falshood of every article, they would have condemned the plaintiff to the costs, if it had not been so great a prince, who lent his name to the officers that deceived him. To save the honour of the prince, they ordered us to pay him fifty crowns. Herby the two hundred thousand livres were reduced to only one hundred and fifty. My husband was exceedingly pleased with what I had done: But my brother appeared outrageous against me, to such a degree, that had I caused him some very great loss, he could scarce have been more so. Thus imoderately at once ended an affair, which before had looked so trifling.

CHAP. XXI.

ABOUT this time I fell into a state of total privation which continued near seven years. I seemed to myself cast down, as it were, from the throne of God, like NEBUCHADNEZZAR, to live among beasts; a deplorable state, yet of the greatest advantage to me, by the use which divine Wisdom made of it. This state of emptiness, darkness, and inability to do good, went far beyond any trials I had ever yet met with. I have experienced since that the prayer of the heart, when it appears most dry and ineffectual, yet is not offered in vain. For God gives what is best
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for us, though not what we wish. Oh, were people but convinced of this truth; far from complaining all their life long, they would employ it only in making use, even in death and a crucified faithfulness, of the situation God brings them into. Hence, by causing us death they would procure us life; for it is a wonderful thing, as all our happiness, spiritual, temporal and eternal, consists in resigning ourselves to God, leaving it to him to do in us and with us as he pleases, and with so much the more submission, as things please us less; how, by this pure dependence on his spirit, every thing is given us; and in the hand of God every thing profits us admirably: Our very weaknesses, in his hand, prove a source of humiliation. If the soul were faithful to leave itself in the hand of God, sustaining all his operations whether gratifying or mortifying, suffering itself to be conducted, from moment to moment, by his hand, and destroyed by the strokes of his Providence, without complaining, or wanting any thing but what it has; it would soon arrive at the experience of the eternal truth, though it might not know till late the ways and methods of conduct used by God over it.

BUT the misfortune is, that people want to direct God, instead of resigning themselves to be directed by him. They want to shew him a way, instead of passively following that which he casts up for them. And from hence many souls, called to enjoy God himself, and not barely his gifts, pass all their lives in running after little consolations, and feeding on them; resting there, and making all their happiness to consist therein.

For you, my dear children, if my chains and my imprisonment have any place with you, I pray that they may serve to engage you to seek nothing but God for himself, and never to desire to possess him
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but by the death of your whole selves, never to seek to be something in the ways of the spirit, but chuse ye to enter into the most profound nothingness.

I could not pray. Heaven was shut up for me, and I thought justly. I could get no consolation, nor make any complaint thereupon: Nor had I any creature on earth to apply to, or impart my condition to. I found myself banished from all beings, without finding a support or refuge in anything. I could no more practise any virtue; such as had been familiar to me seemed now to have left me. "Oh," *said I*, is it possible that this heart, formerly all on "fire, should be now become like ice?" I often thought all creatures combined against me. Loaden with a weight of past sins, and a multitude of new ones, I could not think God would ever pardon me, but looked on myself as a victim designed for hell. I would have been glad to do penances, to make use of prayers, pilgrimages and vows: But still whatever I tried for a remedy seemed only to increase the malady. I may say that tears were my drink, and sorrow my food. I felt in myself such a pain as I never could bring any to comprehend, but such as have experienced it. I had within myself an executioner who tortured me without respite. Even when I went to church, I could not stay there: At mass, I could give no attention to it: It was now of no service to me. I scarce conceived or understood any thing at it, or about it. Heretofore, I had endured pain with pleasure, and rejoiced at the sight of danger; but now a little of the former put me in a fret, and the shadow of the latter threw me into a fright.

CHAP.

CHAP. XXII.

AS my husband drew near his end, his distempers had no intermission. No sooner was he in appearance recovered from one but he fell into another. Gout, fever, gravel, succeeded one another. He bore great pains with much patience, offering them to God, and making a good use of them: Yet his anger toward me increased, because reports and stories of me were multiplied to him, and those about him did nothing but vex him. He was the more susceptible of such impressions, as his pains gave him a stronger bent to vexation. At this time the maid, who had used to torment me, sometimes took pity on me. She came to me as soon as I was gone into my closet, and said, "Come to master, that your mother-in-law may not speak to him any more against you." I pretended to be ignorant of it all; but he could not conceal his displeasure, nor even suffer me near him. My mother-in-law at the same time kept no measure. All that came to the house were witnesses of the continual scoldings, which I was forced to bear, and which I bore with much patience, notwithstanding my being in the condition I have mentioned.

My husband having, some time before his death, finished the building of the chapel in the country where we spent a part of the summer, I had the convenience of hearing mass every day, and of the communion; but not daring to do it openly every day, the priest privately kept a host; and as soon as the people were gone out, he admitted me to the communion. They solemnized the dedication of this little chapel, and though I had already begun to enter into the condition I have described, yet when they began

to bless it, I felt myself all on a sudden inwardly seized; which continued more than five hours, all the time of the ceremony, when our Lord made a new consecration of me to himself. I then seemed to myself a temple consecrated to him, both for time, and for eternity; and said in myself, "May this temple never be profaned. (speaking both of the one and the other) May the praises of my God be sung there in for ever!" It seemed to me at that time as if my prayer was granted. But soon was all this taken from me, and not so much as any remembrance thereof left to console me.

When I was at this country house, which was only a little house for diversion, before this chapel was built, I retired for prayer to woods and caverns. How many times, here, has God preserved me from dangerous and venomous beasts! Sometimes at unawares, I knelt upon serpents, which were there in great plenty; and they fled away without doing me any harm. Once I happened to be alone in a little wood, in which was a mad bull. I had an antipathy for these animals, and they for me, to such a degree as to single me out among several persons, and run after me. Every one cried out for fear; but, without offering me the least hurt, he betook himself to flight. If I could recount all the providences of God in my favour, it would appear wonderful: They were indeed so frequent and so continual, that I could not but be astonished at them. God everlastingly gives to such as have nothing wherewith to repay him. If there appears in the creature any fidelity or patience, it is he alone who gives it: If he ceases, for an instant, to support; if he seem to leave me to myself, I cease to be strong, and find myself weaker than any other creature. If my miseries shew what I am, his favours shew what he is, and the extreme necessity I am under of ever depending on him. But in writing I am frequently apt to wander.

As

As I grew big with my daughter, and was like to die, they spared me for some time; for I was so extremely ill that the doctors gave me over. At last, after having passed twelve years and four months in the crosses of marriage, as great as possible, except poverty which I never knew, though I had much desired it, God drew me out of that state (after the manner I am going to relate) to give me still stronger crosses to bear, and of such a nature as I had never met with before: For if you give attention, sir, to the life which you have ordered me to write, you will remark that my crosses have been increasing till the present time, I only coming out of one to enter into another still heavier. Amidst the great troubles imposed upon me, when they said, "I was in a mortal sin," I had nobody in the world to speak to. I could have wished to have had somebody for a witness of my conduct: But I had not any. I had no support, no confessor, no director, no friend, no counsellor. I had lost all: And after God had taken from me one after another, he withdrew also himself. I remained without any creature; and to complete my distress, I seemed to be left without God, who alone could support me in such a deeply trying state.

As to my husband, his illness grew every day more obstinate. He apprehended the approach of death, and even wished for it, so oppressive was the languishing life he dragged on. To his other ills was added so great a dislike to every sort of nourishment, that he did not take things necessary to sustain life. There was none but I that had the courage to get him to take what little he did take. The doctor advised him to go into the country. There for a few days at first he seemed to be better, when he was suddenly taken with the cholick, a retention of his urine, a violent fever, and an imposthume in his bladder. His patience increased with his pain. I saw plainly he could not live long. It was a great trouble to me, that my mother-in-law kept me from him as much as she could, and

infused into him such a displeasure with me, that I was much afraid lest he should die in it. I took a little interval of time, when she happened not to be with him, and drawing near his bed, I kneeled down and said to him, "That if ever I had done any thing that displeased him I begged his pardon, assuring him "it had not been voluntary." He appeared very much affected; and as he was just come out of a sound sleep, he said to me, "It is I who beg your pardon. I did not deserve you." After that time he was not only pleased to see me, but gave me advice what I should do after his death, not to depend on the people on whom I now depend. He was for eight days very resigned and patient, though, on account of the prevailing gangrene, he was cut and slashed with strokes of a lancet. I went to *Paris* for a skilful surgeon: But when he arrived my husband was dead.

No mortal could die in a more christian disposition, or with more courage than he did, after having received all his sacraments after a manner truly edifying. I was not present when he expired; for out of tenderness he had made me retire. And he was above twenty hours without sense, in the agonies of death. Thou ordered, oh my God, that he should die on *Magdalen's* eve, to shew me that I was to be wholly thine. I renewed every year, on *Magdalen's* day, the marriage-contract which I had made with thee my LORD: And I found myself at that time free to renew it, and that in good earnest. It was in the morning on the 21st of July 1676 that he died. Next day I entered into my closet, in which was the image of my dear and divine spouse the LORD JESUS CHRIST. I renewed my marriage-contract, and added thereto a vow of chastity, with a promise to make it perpetual, if M. BERTOT, my director should permit me to do it. After that I was filled with great interior joy, which was so much the more new to me, as for a long time past I had been plunged in bitterness.

As

As soon as I heard that my husband had just expired, I said to thee, oh my God, "Thou hast broken my bonds, and I will offer to thee a sacrifice of praise." After that I remained in a deep silence, both exterior and interior, quite dry and without any support. I could neither weep nor speak. My mother-in-law said very fine things, and was much commended for it by every one. They were offended at my silence, which they attributed to want of resignation. A friar told me, that every one admired the fine acts which my mother-in-law did; that as for me, they heard me say nothing; that I must sacrifice my loss to God; but I could not say one single word, whatever effort I made for it.

I was indeed very much spent; for tho' I was but newly delivered of my daughter, yet I attended and sat up with my husband four and twenty nights before his death. I was more than a year after, in recovering the fatigue, joined to my fore weakness and pains both of body and of mind. The depression, or dryness and stupidity which I was in, was such, that I could not say a word about God; it bore me down in such a manner, that I never hardly could speak. However I entered for some moments into the admiration of thy goodness, oh my God, who had rendered me free, exactly on the day that I had taken thee for my spouse. I saw well that my crosses would not fail, since my mother-in-law had survived my husband. Also I was still tied, in having two children given me in so short a time before my husband's death; which has evidently appeared the effect of divine wisdom; for had I had only my eldest son, I should have put him to the college; then I had gone into the convent of the *Benedictines*, and so stolen myself from the designs of God upon me.

I WAS

I WAS willing to shew the esteem I had for my husband, in causing the most magnificent funeral to be made for him, at my own expence, that had ever been seen in that country. I paid off the legacies he had left. My mother-in-law violently opposed every thing I could do for securing my own interests. I had nobody to apply to for advice or help; for my brother would not give me the least assistance. I was ignorant of affairs: But God, who, independent of my natural understanding, had always made me fit for every thing that pleased him, supplied me with such a perfect intelligence herein, that I succeeded. I omitted not the least punctilio, and was surprized that in these matters I should know every thing without ever having learned. I digested all my papers, and regulated all my affairs, without the least assistance of any one. My husband had abundance of writings deposited in his hands. I took an exact inventory of them, and sent them severally to their owners, which, without divine assistance, would have been very difficult for me; because, my husband having been a long time sick, every thing was in the greatest confusion. This gained me the reputation of a skilful woman, as well as another affair which fell out.

A GREAT number of persons, who had been at law for several years, applied to my husband to settle their affairs. Tho' it was not properly the business of a gentleman, yet they applied to him, because he had both understanding and probity; and as he had a love for several of them he consented. There were twenty actions one upon another, and in all twenty-two persons concerned, who could not get any end put to their differences, by reason of new incidents continually falling out. My husband charged himself with getting lawyers to examine their papers, but died before he could make any procedure therein. After his death I sent for them to give them their papers; but they would

would not receive them, begging of me that I would accommodate them, and prevent their ruin. It appeared to me as ridiculous as impossible to undertake an affair of so great consequence, and which would require so long a discussion: Nevertheless relying on the strength and wisdom of God, I followed the movement he gave me to consent thereto. I shut myself up about thirty days in my closet, for all these affairs, without ever going out but to mass and meals. The arbitration being at length prepared, they all signed it without seeing it. They were all so well satisfied therewith, that they could not forbear publishing it every where. It was God alone who did those things; for when I had no more to do with affairs, I knew nothing about them; and if I now hear any talk of such things, to me it sounds like Arabic.

My friends, and persons of the greatest distinction in the country, now came to advise me to remove from my mother-in-law: For tho' I never complained of her, every one knew her humour. I answered that I should account it my place and duty to stay with her, if she would permit me. The view that was given me was not to go from the cross. Wherefore I resolved not only not to leave my mother-in-law, but also not to put away the girl I have spoken of.

I HOPE, sir, you will excuse me for writing in so little order. I cannot do otherwise, on account of so many different things I have to mention, which I can only recite as they present themselves.

CHAP. XXIII.

THIS chapter is only a detail of her interior hardships and sufferings during the time of total privation, as also great part of the 24, 25, 26, and 27th chapters, in which the like accounts often recur. The abridged account given in the 21st, may suffice on this head; yet all such particulars, as appear worthy of fresh notice in these chapters, I intend to recite in their proper order.

CHAP. XXIV.

BEING now a widow my crosses, which one would have thought should have abated, increased. That turbulent domestic I have so often mentioned, instead of growing milder, now she depended on me, became more furious than ever. In our house she had scraped up a handsome sum, and I settled on her, besides, an annuity for the remainder of her life, for the services she had done my husband. She swelled with vanity and haughtiness. Having been used to sit up so much with an invalid, she had taken to drink wine, to keep up her spirits. It had now passed into a habit. As she grew aged and weak, a small matter got into her head. I tried to hide this fault; but it grew to that height that it could not be concealed.

concealed. I spoke of it to her confessor, in order that he might try, softly and artfully, to reclaim her from it; but instead of profiting by her director's advice, she was outrageous against me. My mother-in-law, who could hardly bear that fault, and had often spoken to me about it, now joined her, in reproaching me, and vindicating her. This strange creature, when any company came, would cry out with all her might, "that I had dishonoured her, thrown her into despair, and would be the cause of her damnation, as I was taking the ready course to my own." Yet at this time God gave me an unbounded patience. I answered only with mildness and charity all her passionate invectives, giving her besides every possible mark of my affection. If any other maid came to wait on me, she drew her back in a rage, crying out, that "I hated her on account of the affection with which she had served my husband. When she had not a mind to come, I was obliged to serve myself alone; and when she did come, it was to chide and make a noise. When I was very unwell, as often was the case, then this girl would appear to be in despair. From hence I thought it was from thee, oh my Lord, that all this came upon me; for, without thy permission, she was scarce capable of such an unaccountable conduct. She seemed not sensible of any faults, but always to think herself in the right. All the persons whom thou hast made use of to cause me to suffer, thought they were rendering service to thee in so doing."

I WENT to PARIS on purpose to see Monsieur BERTOT, who had been of very little service to me as a director. Not knowing my state, and I incapable of telling him it, he grew weary of the charge. At length he threw it up, and writ to me to take another director. I made no doubt but God had revealed to him my wicked state; and that desertion of me seemed a most certain mark of my reprobation.

tion. This was during the life of my husband. But now my renewed solicitations, and his sympathy with me on my husband's death, prevailed on him to resume my direction, which to me still proved of very little service. I went to PARIS on purpose to see him. When there, I went twelve or fifteen times to him, without being able to tell him any thing of my condition: But I told him that I wanted some ecclesiastic to educate my son, to rid him of his bad habits, and of the wrong impressions he had conceived against me. He found for me a priest, of whom he had received very good testimonies.

I WENT to make a retreat with M. BERTOT, and Mad. de C. He spoke to me all the time no more than half a quarter of an hour at most. As he saw that I said nothing to him, as indeed I knew not what to say, as I had not spoke to him of the favours which the LORD had conferred on me; (not from a desire to conceal them, but because the LORD did not permit me to do it, as he had over me only the designs of death) he therefore spoke to such as he looked upon to be more advanced in grace, and let me alone as one for whom there was nothing to be done. So well did God hide from him the condition of my soul, in order to make me suffer; that he wanted to refer me to certain considerations, thinking I had not the spirit of prayer, and that Mother GRANGER was mistaken in me when she told him I had. I did what I could to obey him, but to me it was entirely impossible. On this account I was displeased with myself, because I believed M. BERTOT rather than my own experience. Through this whole retreat my inclination, which I discerned only by the resistance I made to it, was to rest in silence and nakedness of thoughts; but in the settling of my mind therein I feared I was disobeying the orders of my director: And this made me think that I was decayed and fallen off from grace. I kept myself in my state of nothingness, content with my poor

low

low degree of prayer, without envying the higher one of others, which I judged myself unworthy of. I would have however desired much to do the will of God, and to advance more to please him, but despaired altogether of ever attaining that desirable end.

THERE was, in the place where I lived, one whose doctrine was suspected of,* He possessed a dignity in the church, which obliged me to have a deference for him. As he presently understood the opposition which I entertained for all such as were suspected of un-soundness in the faith, and supposed that I had some credit in that place, he used his utmost efforts to engage me in his sentiments. I answered him with so much clearness and energy, that he had not a word to reply. This increased his desire to win me over, and in order to it to contract a friendship with me. He continued to importune me two years and a half. As he was very polite, of an obliging temper, and had a good share of wit, I did not mistrust him, but even conceived a hope of his conversion, in which I found myself mistaken. I then ceased going near him. He came to enquire why he could see me no more. At that time he was so agreeable to my sick husband, in his assiduities about him, that I could not avoid his conversation; though I thought the shortest and best way for me would be to break off all acquaintance with him. Therefore after the death of my husband, as M. BERTOT would not permit me to do it before, I did it: And when he saw that he could not renew it, he raised up strong persecutions against me, and stirred up those of his party.

THESE gentlemen had at that time a method amongst them, by which they soon knew who were of their party, and who were opposite. They sent to one another circular letters, by means of which, in a very little time, they cried me down on

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every

* Most probably of JANSENISM.

every side, after a very strange manner. Yet this gave me little trouble. I was glad of my new liberty, intending never again to enter into an intimacy with any one, which would give me so much difficulty to break it off.

The inability I was now in, of doing those exterior acts of charity I had done before, served this person with a pretext to publish that it was owing to him, that I had formerly done them; and that, having broke off from him, I now quitted them. Willing to ascribe to himself the merit of what God alone, by his grace, had made me do, he went so far as to preach of me publicly, as one who had been a bright pattern to the town, but was now become a scandal to it. Several times he preached very offensive things. And though I was present at those sermons, and they were enough to weigh me down with confusion, for they offended all that heard them; I could not be troubled at it, for I carried in myself my own condemnation beyond utterance. I thought I merited abundantly worse than all he could say against me, and that, if all men knew me, they would trample me under their feet. My reputation then was blasted by the industry of this ecclesiastic: And now it was only who could offer me the greatest insults, as he caused all such as passed for persons of piety to declare against me. I thought he and they were in the right, and therefore quietly bore it all. Confused, like a criminal that dares not lift up his eyes, I looked upon the virtue of others with respect. I saw no fault in others, and no virtue in myself. When any happened to praise me, it was like a heavy blow struck at me, and I said in myself, "They little know my miseries, and from what state I am fallen." When any blamed me, I agreed to that, as right and just. Nature wanted sometimes to get out of such an abject condition, but could not find any way: And if

if I tried to make an outward appearance of righteousness, by the practice of some good thing, my heart in secret rebuked me as guilty of hypocrisy, in wanting to appear what I was not; and God did not permit that to succeed. Oh, how excellent are the crosses of Providence! All other crosses are of no value.

I was often very ill, and in danger of death, and knew not what to do to prepare myself for it. Several persons of piety, who had been acquainted with me, writ to me about those things which the gentleman (above hinted at) spread about me, and I did not offer to justify myself, though I knew myself innocent of the things whereof they accused me. One day being in the greatest desolation and distress, I opened the New Testament, and chanced to meet with these words, "My grace is sufficient for thee, for my strength is made perfect in weakness:" Which for a little time gave me some relief.

CHAP. XXV.

MY God took from me all the sensibility which I had for the creatures, or things created, even in an instant, as one takes off a robe, in such sort that after that time I had none for any whatsoever. Though he had done me that favour, for which I can never sufficiently testify my gratitude; I was however from it neither more contented nor less confused. My God seemed to be so far from me, and so much displeased with me, that there remained to me nothing else but the grief of having lost his blessed presence through my

my fault. The loss of my reputation every day increasing, by means of the party of that gentleman I have mentioned, became more sensible to my heart, though I was not allowed to justify or bewail myself.

As I became always more impotent for every kind of exterior works, as I could not go to see the poor, nor stay at church, nor practise prayer, and as I became colder towards God, in proportion as I was more sensible of my wrong steps, all this destroyed me the more both in my own eyes and in those of others. There were in the mean time some very considerable gentlemen who tried for me, and even such persons as according to the rules of fashion ought not to think of me. They presented themselves, during the very depth of my outward and inward desolation. At first it appeared to me a means of drawing me out of the vexation I was in. But it seemed to me then, notwithstanding my pains of body and mind, that if a king had presented himself to me, I should have refused him with pleasure, to shew thee, oh my God, that with all my miseries I was resolved to be thine alone; and that if thou would not accept of me, I would at least have the consolation of having been faithful to thee, in all that depended on me. For as to my inward condition I never mentioned it to any body: I never spoke hereof, nor of the suitors, though my mother-in-law would say, "If I did not marry, it was because none would have me." It was sufficient for me that thou, oh my God, knew that I sacrificed them to thee, (without saying a word of it to any body) especially one whose high birth and exterior qualities might have tempted both my vanity and inclination. Oh could I but have hoped, through those sacrifices and heavy afflictions I underwent, to be agreeable to thee, such hope would have been for me like a change from hell to heaven. But so far was I from presuming to hope for it, that I feared a sea of afflictions to be followed by everlasting

ing torment, in the loss of thee, who alone could put an end to my maladies, which all the creatures could only render more violent. I durst not desire to enjoy thee. I only desired not to offend thee.

I WAS for five or six weeks at the last extremity. I could not take any nourishment. A spoonful of broth made me faint. My voice was so gone, that when they put their ears close to my mouth, they could not distinguish my words. I threw up to the very chyle of my stomach. I could see no hopes of salvation, yet could not be unwilling to die, as I bore a strong impression that the longer I should live the more I should sin. Of the two I thought I rather chose hell than sin. All the good, which God made me do, now seemed to me evil, and full of faults. All my prayers, penances, alms and charities, seemed to rise up against me, to heighten my condemnation. I thought there appeared both on the side of God, on my own, and from all creatures, one general condemnation. My conscience was a witness against me, which I could not appease; and what will appear strange, the sins of my youth did not then give me any pain at all. Instead of their rising up in judgment against me, it appeared one universal testimony against all the good I had done, and all the sentiments of evil I had entertained. If I went to confessors, I could tell them nothing of my condition; and if I could have told them it, they could not have understood it. They would have regarded as eminent virtues, what, oh my God, thy eyes all pure and chaste rejected as infidelity. It was then that I felt the truth of what thou hast said, that *thou judgest our righteousness*. Oh how chaste art thou! Who can comprehend it? It was then that I turned my eyes on every side, to see what way succour might come to me; but my succour could come no way but from him who made heaven and earth. As I saw there was for me no safety, or spiritual health in my-

myself, I entered into a secret complacency in seeing no good in myself, whereon to rest and to presume on my salvation. The nearer my perdition appeared to me, the more I found in God himself (all displeased as to me he appeared) wherewith to augment my trust and confidence. It seemed to me that I had in Jesus CHRIST all that was wanting in myself. Oh, Holy Jesus! I was *that lost sheep of the house of Israel, whom thou wast come to save*: Thou wast come to save her who could find no salvation out of thee. Oh ye stout and righteous men! Observe as much as ye please of excellence in what ye have done to the glory of God. As for me, I only glory in my infirmities, since they have merited for me such a SAVIOUR.

ALL my troubles, joined to the loss of my reputation, which yet was not so great as I apprehended, (it being only amongst a party) rendered me so unable to eat, that it seemed wonderful how I lived. In four days I did not eat as much as would make one very moderate repast. I was obliged to keep my bed, through pure weakness, my body being no longer able to support the burden laid upon it. If I had thought, known, or heard tell, that there had ever been such a state as mine, it would have exceedingly relieved me: But to me my very pain appeared to be sin. Spiritual books, when I tried to read them, all contributed only to augment it; for I saw in myself none of those degrees which they set down. I did not so much as comprehend them. And when they treated of the pains of certain states, I was very far from attributing any of them to myself, I said to myself, "These serious feel pains which God operates:" But as to me, I sin, and feel nothing but my own wicked state. I could have wished to separate the sin from the confusion of sin; and provided I had not offended God, all would have been easy to me.

SEE

SEE here a slight portrait of my last miseries which I am glad to let you know, because in their beginning I omitted many infidelities, having had too much of an earnest attachment, vain complaisance, discourses which were long, and in the main but unprofitable, through self-love; and nature made a sort of necessity for them; but toward the latter part I could not have born a speech too human, nor the least thing of the kind. God by an apparent evil purified me from the real evil. Might not I then well sing with the church, "Oh happy sin which has gained for me such a Redeemer!"

CHAP. XXVI.

THE first religious person whom God made use of (to draw me to himself) to whom (according to his desire) I writ from time to time, writ to me in the depth of my distress, desiring me to write to him no more, signifying his disapprobation of what came from me, and that I displeased God greatly. A father, a Jesuit, who had esteemed me much, writ to me in like manner. I thanked them for their charity, and commended myself to their prayers. It was then so indifferant to me to be decried of every body, even of the greatest saints, that it added but little to my pain. The pain of displeasing God, and the strong draught I felt in myself to all sorts of faults, caused still my most lively and sensible pain.

I HAD been accustomed from the beginning to dryness and to privation. I even preferred it to the state

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state of abounding, because I knew that I must seek God above all. I had even, at the first beginnings, an instinct in the innermost of my soul to pass over every manner of thing whatsoever, and to leave the gifts, to run after the giver. But at this time my spirit and senses were in such a manner struck by thy permission oh my God, who wast pleased to destroy me without mercy, that the farther I went, the more every thing appeared to me a sin; even crosses appeared to me no more crosses but real faults. I thought I drew them all on myself by my imprudent words and actions. I was like those who, looking in a coloured glass, behold every thing of the same colour with which it is overspread. If I had been able to do any exterior good thing, or penances for my evil, it would have relieved me; but, beside that I was forbidden to do the latter, I feared it so much, and felt in myself so great a weakness, as made it appear impossible for me to do it; I looked at it with horror, so weak I found myself now for any thing of the kind.

METHINKS I omit many things, both of providences of God in my favour, and of rugged paths through which I was obliged to pass: But as I have but one general view, I leave them in the knowledge of God only. Afterwards, being forsaken of my director, the coldness I remarked in the persons conducted by him, toward me, gave me no more trouble, nor indeed that of all the creatures, on account of my inward humiliation. My brother also joined those who exclaimed against me, tho' he had never seen them before. I believe it was God who conducted things this way; for my brother has virtue, and undoubtedly thought he did well in acting thus.

I WAS obliged to go about some business to a town where some near relations of my mother-in-law lived. How did I find things changed here! When I was there before, they entertained me in a most elegant and

and obliging manner, regaling me from house to house with emulation: But now they treated me with the utmost contempt, saying, they did it to revenge what I made their relation suffer. As I saw the thing went so far, and that notwithstanding all my care and endeavours to please her, I had not been able to succeed, I resolved to come to an explanation with her. I told her, "that there was a current report that I treated her ill, tho' I made it all my study to give her marks of my esteem. If the report was true, I desired her to allow me to remove from her; for that I would not chuse to stay to give her pain, but only with a quite contrary view." She answered very coldly, "I might do what I would; for she had not spoken about it, but was resolved to live apart from me." This was fairly giving me my discharge, and I thought of taking my measures privately to retire. As I had not, since my widowhood, made any visits but such as were of pure necessity, or of charity, there were found too many discontented spirits, who made a party with her against me; while God required of me an inviolable secrecy on all my pains, both exterior and interior. There is nothing which makes nature die so much, as to find neither support nor consolation. In short I saw myself obliged to go out, in the middle of winter, with my children and my daughter's nurse. At that time there was no house empty in the town. The *Benedictines* offered me an apartment in theirs.

I WAS now in a great straight; on one side fearing lest I was shunning the cross, on the other side thinking it unreasonable to impose my stay on one to whom it was only painful. Beside what I have before related of her carriage, which still continued; when I went into the country to take a little repose, she complained that I left her alone. If I desired her to come thither she would not. If I said, "I durst not ask her to come, for fear of incommoding her, by chang-

"ing her bed," She replied, "It was only an excuse, because I would not have her go; and that I only went to be away from her." When I heard that she was displeased at my being in the country, I returned to the town. Then she could not bear to speak to me, or to see me. I accosted her without making as if I saw how she carried it; but instead of making me any answer, she turned her head another way. I often sent her my coach, desiring her to come and spend a day in the country. She sent it back empty, without any answer. If I passed some days there without sending it, she complained aloud. In short, all I did to please her soured her, God so permitting it; for she had a good heart, but was troubled with an uneasy temper: And I do not fail to think myself under much obligation to her.

BEING with her on *Christmas* day, I said to her with much affection, "My mother, on this day was the King of peace born, to bring it to us. I beg peace of you in his name." I think that touched her, tho' she would not let it appear. The Ecclesiastic, whom I had with me at home, far from strengthening and comforting me, did nothing but weaken and afflict me, telling me that I ought not to suffer certain things. I had not credit enough to discharge any domestic, however defective or culpable. As soon as any of them were warned to go away, she sided with them, and all her friends interfered in it. As I was ready to go off, one of my mother-in-law's friends, a man of worth, who had always an esteem for me, without daring to shew it, having heard it, was much afraid lest I should leave the town; for the removal of my alms, he thought, would be a loss to the country. He resolved to speak to my mother-in-law, in the softest manner he could; for he knew her. After he had spoken to her, she said, "She would not put me away, but if I would go she would not hinder me." After this he came to see me, and desired me to go and

and make an excuse to her, in order to content her. I told him, "I should be willing to make a hundred, tho' I did not know about what; that I did it continually about every thing, which made her uneasy. But that was not now the matter, for I made no complaint of her, but thought it not proper for me to continue with her, to give her pain; that it was but just that I should contribute to her ease." However he went with me into her room. Then I told her "That I begged her pardon, if ever I had displeased her in any thing, that it had never been mine intention to do it; that I desired her, before this gentleman, who was her friend, to tell me wherein I had given her any offence." Here God permitted, that she made a declaration of the truth in his presence. She said, "She was not a person to suffer herself to be offended; that she had no other complaint against me but that I did not love her, and wished her dead." I answered her, "That these thoughts were far from my heart, so far from it, that I should be glad, by my best care and attendance on her, to prolong her days; that my affection was real, but that she never would be persuaded to believe it, whatever testimonies I could give, so long as she hearkened to people who spoke to her against me; that she had with her a maid who, far from shewing me any respect, treated me ill, so far as to push me when she wanted to pass by: She had done it at church; making me give way to her with as much violence as contempt, several times also in my chamber grating me with her words; that I had never complained of it; but was now willing to apprise her of it, because such a temper might one day give her trouble." She took the girl's part: Nevertheless we embraced one another, and it was left so. Soon after, when I was in the country, this maid, having me no more to vent her chagrins on, behaved in such a manner to my mother-in-law as she could not bear. She immediately upon it put her out of doors.

doors. I must say here on my mother-in-law's behalf, that she had both sense and virtue, and except certain faults, which persons who do not practise prayer are liable to, she had good qualities. Perhaps I caused crosses to her without intending it, and she to me without knowing it. I hope what I write will not be seen by any who may be offended with it, or who may not be in a condition of seeing the things in God.

THAT gentleman who had used me so ill, for breaking off my acquaintance with him, among his penitents had one who, for affairs which befell her husband, was obliged to quit the country. He himself was accused of the same things of which he had so liberally and unjustly accused me, and of things much worse, and with more noise and outcry. Tho' I well knew all this, God granted me the favour never to make his downfall the subject of my discourse; never to open my lips about it. On the contrary, when any spoke to me of it, I pitied him, and said what I could in mitigation of his case. And God governed my heart so well, that it never offered to go into any vain joy at seeing him overtaken, and oppressed, with the evil which he had been so assiduous in endeavouring to bring upon me. And though I knew that my mother-in-law was informed of it all, I never spoke to her about it, and about the sad confusions he had caused in a certain family. I did not lay hold on the opportunity to mention any thing of the wrong he had done me. I only answered her in a few words without blaming him; as God required of me such a silence about my crosses, for more than sixteen years, that it would be difficult to find one which was more universal.

CHAP.

CHAP. XXVII.

ONE day, loaden with sorrow, and not knowing what to do, I wished to speak to a person of distinction and merit, who came often into the country, and passed for a very inward man. I writ to request an opportunity with him, as I wanted some of his advice: But soon after, I felt remorse for it: And this voice sprung in my heart, "What, dost thou thus seek for ease, and to shake off my yoke?" Hereupon I instantly writ again to desire him to excuse me, adding, "That what I had writ was only from *self-love*; and not necessity; that as he knew what it was to be faithful to God, I hoped he would not disapprove my acting with this christian simplicity." Yet he repented it, which surprized me, as I had conceived a high idea of his virtue. Virtues he has, but such as are lively, and unacquainted with the paths of death. Thou, oh my God, hast been my faithful conductor, even in these paths, as with admiration I have discovered since they are past. Blessed be thy Name for ever. I am obliged to bear this testimony to thy goodness. I must, before I continue my narration, deliver one remark which the Lord caused me to make of the way by which he, in his goodness, was pleased to conduct me; which is, that this obscure path is the surest to mortify the soul, as it leaves it not any prop to lean upon for support. Though it has no application to any particular state of Jesus CHRIST; yet, at it coming out, it finds itself clothed with all his dispositions and divine states, having truly put on CHRIST.

CHRIST. Before impure and selfish, it is hereby purified, as gold in the furnace. Before, full of its own judgment, and its own will, it now obeys like a child, and finds no other will in itself. Before, it would have contested for a trifle: Now it yields at first, not with pain, but as it were naturally. Its own views are vanished. It now loves nothing but poverty, littleness and humiliation. It preferred itself before every body, now every body before itself, having an immense charity for its neighbour, to bear with his faults and weaknesses, in order to win him by love, which before it could not do but with very great reluctance. The rage of the wolf is changed to the meekness of the lamb.

DURING all the times of my trials, I went after no fine sights or recreations. When others went, I stayed at home. I wanted to see and know nothing but JESUS CHRIST. My closet was my only diversion. Even when the queen was near me, whom I had never seen, and whom I had desired enough to see; I had only to open my eyes, and look out, to see her; yet did not do it. I had been fond of hearing others sing: And yet I was once four days with one who passed for the finest voice in the world, without ever desiring her to sing; which surprized her, because she was not ignorant that, knowing her name, I must know the charming excellence of her voice. However I did commit some infidelities in enquiring what others said of me by way of blame. I met with one who told me every thing. And though I shewed nothing of it, it served only to mortify me, as I saw I was yet too much alive to self, and that *self-love* and nature had put me upon this enquiry.

I SHOULD never be able to express the number of my miseries; but they are so vastly surmounted by the favours of God, and so swallowed up in these that I can see them no more. One of the

the things which gave me the most pain in the seven years I have spoken of, especially the five last, was so strange a force of my imagination that it did not give me any rest. My senses bore it company in such sort that I could no more shut my eyes at church: And thus having all the gates and avenues open, I was like a vineyard exposed, because the hedges which the father of the family had planted were torn away. I saw then every one that came and went out, and every thing that passed in the church. The same force, which had drawn me inward to recollection, seemed to push me outward to dissipation.

LOADED with miseries of all sorts, weighed down with oppressions, crushed under crosses, I thought of nothing else but ending my days thus. There did not remain to me the least hope of ever coming out of so painful a condition: But however, thinking I had lost grace forever, and the salvation which it merits for us, I wished at least to do what I could for God, whom I feared I should never love; and seeing the happy state from whence I had fallen, I wished in gratitude to serve him, though I looked on myself as a victim destined for hell. The view of such a happy state used formerly to cause secret desires to rise in my heart of returning to it; but now I was so suddenly thrown back into the depth of the abyss, from whence I could not utter a sigh; I judged myself to be in a state which was due to unfaithful souls. It seemed, oh my God, that I was forever cast off from thy regard, and from that of all creatures. By degrees my state ceased to be painful. I became even insensible to it, and my insensibility looked like the final hardening of my reprobation. My coldness appeared to me a mortal coldness. Happy for me, oh my God, it was that thou thus made me die, in order to live in thee, and in thy precious love, as I am going to relate.

To resume then my history, it fell out that a lackey of
A a mine

mine wanted to become a BERNABITE. I writ about it to Father DE LA MOTHE, who writ back to me, that I must address Father LA COMBE, who was then the superior of the BERNABITES of TONON. That obliged me to write to him. I had always preserved a secret respect and esteem for him, as one under grace. I was glad of this opportunity of recommending myself to his prayers. I writ to him about my fall from the grace of God, and that I had requited his favours with the blackest ingratitude; that I was miserable, and a subject worthy of compassion; and that, far from having advanced towards God, I was become entirely alienated from him. He answered me in such a manner, as if he had known, by a supernatural light, notwithstanding the frightful description I had given of myself, that my condition was of grace. And so he writ to me, though I could not then at all believe it to be so.

Now GENEVA came into my mind, after a singular manner, which caused me many fears. I said to myself, "What, to compleat thy reprobation, wouldst thou go to that excess of impiety, to quit the faith through apostasy? (The inhabitants of GENEVA being generally Protestants or Calvinists.) Could I then ever quit the church, for which I would give a thousand lives? Or, shall I ever depart from that faith which I would even with to seal with my blood? I had such a distrust of myself, that I durst hope for nothing, but had a thousand reasons for fear, after the experience I had had of my weakness. Nevertheless the letter, which I had received from Father LA COMBE, in which he writ me an account of his present disposition, somewhat similar to mine, had such an effect, as to restore peace and calmness to my mind. I felt myself inwardly united to him, as to a person of great fidelity to the grace of God. Afterwards a woman appeared to me in

in a dream to be come down from Heaven, to tell me that God demanded me at GENEVA*.

About eight or ten days before MAGDALEN's day, 1680, it came into my mind to write to father LA COMBE, and to desire him, if he received my letter before that day, to say Mass for me. It was so ordered, contrary to the usual custom, that he received my letter on St MAGDALEN's eve, and next day said mass for me. It was said to him, thrice over, with much force, "Ye shall both dwell in one and the same place." I believe, oh my God, that that has been much more verified, both in our inward sense and experience, and in the same crucifying adventures which have befallen us, pretty much alike; and in thy Self, who art our dwelling, than in any temporal abode: For, though I have been for some time in the same country with him, and thy Providence has furnished us with some opportunities of being together, yet it appears to me, that it is much more verified in the former, as we both have had the like experience of JESUS CHRIST crucified.

* The city of GENEVA stands at the west end of the famous lake of GENEVA, or lake LEMAIN, a lake sixty miles long and twelve miles wide. It resembles the sea in the colour of its waters and the storms raised in it. In summer the melted snow runs into it from the ALPS, the highest mountains in EUROPE, which are all round it. The river RHONE, which springs from the ALPS, runs through this lake by GENEVA, LYONS, &c. It brings with it a vast quantity of water when the snows melt. Then both the lakes and the rivers of SWITZERLAND are much higher than in winter.

CHAP. XXVIII.

IT was on that happy *Magdalen's* day, that my soul was perfectly delivered from all it's pains. It had already begun since the receipt of the first letter from Father LA COMBE, to recover a new life: It was then indeed only like that of a dead person raised, tho' not yet unbound from his grave-clothes: But on this day I was, as it were, in perfect life, and set at perfect liberty. I then found myself as much raised above nature as before I had been depressed under its weights. I was inexpressibly overjoyed to see returned to me, with as much magnificence as purity, him whom I thought I had lost for ever. It was then, oh my God, that I found again in thee with new advantages, after a manner ineffable, all I had been deprived of: And the peace I now possess was all holy and heavenly; yet the remembrance of my past misery brought a fear upon me, lest nature should find means to take to itself any part therein. As soon as it wanted to see or taste any thing, the spirit ever watchful crossed and repelled it. I was far from elevating myself then, or attributing to myself any thing of this new state: For my experience made me sensible what I was.

I HOPED I should enjoy this happy state for some time, but did not think my happiness so great and immutable as it was. If one judge of a good by the trouble which precedes it, I leave mine to be judged of, by the sorrows I had been obliged to undergo before my coming to it. The Apostle PAUL tells us, that "the sufferings of this life are not to be compared

"pated with the glory that is prepared for us." That is true even of this life. One day of this happiness was worth more than many years of suffering. It was indeed at that time well worth all I had undergone. Though it was then only dawning, an alacrity for doing good was restored to me, greater than ever before. It seemed to be all quiet, free and natural to me. At the beginning this liberty had less extent; but the more I advanced the greater it grew. I had occasion to see Mon. BEAUFORT for a few moments, and just told him, I thought my state much changed, having scarce time to tell him any more. He seeming attentive to something else answered, "No." I believed him; for grace taught me to prefer the judgment of others, and rather believe them than my own sentiments or experience. This did not give me any trouble; for every state seemed equally indifferent so I had the favour of God. I felt a kind of beatitude, every day increasing in me. I did all sorts of good, without selfishness, or demanding any kind of return for it. Whenever a thought of the kind presented, it was instantly rejected, and as it were a curtain in the soul drawn before it. My imagination was kept so fixed, that I had now very little trouble on that head. I wondered at the clearness and purity of my whole heart.

I RECEIVED a letter from Father LA COMBE, wherein he writ that God had given him a sense that he had great designs in regard to me, "Let them be, then said *I to myself*, either of justice or mercy, all is equal *to me*." I still had *Geneva* deeply at heart; but said nothing of it to any body, waiting for God to make known to me his all-powerful will, and fearing lest any stratagem of the devil might be concealed therein, that might tend to draw me out of my proper place, or steal me out of my condition. The more I saw my own misery, incapacity and nothingness, and that they rendered me the fitter for the designs of God, whatever they might be, I said, "Oh my Lord, God, take

"take the weak and the wretched to do thy works,
 "that thou mayest have all the glory of them, and
 "that man may attribute nothing of them to himself.
 "If thou took a person of eminence and great talents,
 "one might attribute to him something thereof: But
 "if thou takest me, it will be manifest that thou alone
 "art the author of whatever good shall be done."
 I continued quiet in my spirit, leaving the whole affair
 to God, being satisfied, if he should require any thing
 of me, that he would furnish me with the means of
 performing it. I held myself in readiness with a full
 resolution to execute his orders, when he should make
 them known, though it were to the laying down of my
 life. I resumed my care of the sick, and dressing of
 wounds. And God made me cure the most incurable.
 When surgeons could do no more, or were going to
 cut off limbs, it was then that God made me cure
 them.

Oh the joy that accompanied me every where, find-
 ing still, in his own immensity and boundless vastitude,
 him who had united me to himself! Oh how really
 did I experience what he said in the Gospel, by the
 four Evangelists, and by one of them twice over,
 "Whoever will lose his life for my sake shall find
 "it; and whosoever will save his life shall lose it."

When I had lost all created supports, and even di-
 vine ones, I then found myself happily necessitated to
 fall into the pure divine, and to fall into it, through
 all that which seemed to remove me further from it.
 In losing all the gifts, with all their supports, I found
 the Giver. Oh poor creatures, who pass along all your
 time in feeding on the gifts of God, and think there-
 in to be the most favoured and happy, How I pity you
 if ye stop here, short of the true rest, and cease to go
 forward to God, through the resignation of the same
 gifts! How many pass all their lives this way, and
 think highly of themselves therein! There are others,
 who

who being designed of God to die to themselves, yet
 pass all their time in a dying life, and in inward ago-
 nies, without ever entering into God, through death
 and total loss; because they are always willing to re-
 tain something under plausible pretexs, and to never
 lose *self* to the whole extent of the designs of God.
 Wherefore they never enjoy God in his fullness, which
 is a loss that will not perfectly be known till another
 life.

Oh my LORD, what happiness did not I largely
 taste in my solitude, and with my little family, where
 nothing interrupted my tranquility! As I was in the
 country, and the slender age of my children did not re-
 quire my application too much, they being in good
 hands, I retired a great part of the day into a wood,
 where I passed as many days of happiness as I had had
 months of sorrow. Thou, oh my God, dealt by me
 as by thy servant Joab, rendering me double for all thou
 hadst taken from me, and delivering me from all my
 crosses. Thou gave me a marvellous facility to sa-
 tisfy every one. What was surprizing now, was that
 my mother-in-law, who till then had ever been com-
 plaining of me, without my doing any thing more
 than usual to please her, declared none could be bet-
 ter satisfied with me than she was. Such as before
 had cried me down the most, now testified their sorrow
 for it, and became my panegyrist. My reputation
 was established with the more advantage, as before it
 had appeared to be lost. I remained in an entire peace,
 as well without as within. It seemed to me that my
 soul was become like that new *Jerusalem*, spoken of
 in the *Apocalypse*, prepared as a bride for her husband,
 and where there is no more sorrow, or fighting. I had
 a perfect indifference to every thing that is here, and
 an union so great with the good will of God, that my
 own will seemed to be lost. My soul could not in-
 cline itself on one side or other, since another will had
 taken place of its own, but only nourish itself with the
 daily

daily providences of God. It now found a will all divine, which yet was so peculiar and natural to it, that it found itself infinitely more free in this than ever it had been in its own.

These dispositions have still subsisted, and still grown stronger, and more perfect till this hour. I could neither desire one thing nor another, but was content with whatever fell out, without making any reflection thereupon, or giving any attention thereto, except when any in the house asked me, "Will you have this, or that?" And then I was surprized to find that there was nothing left in me which could desire or chuse. I was as if every thing, of smaller matters, quite disappeared, a higher power having taken up and filled all their room. I even perceived no more that soul which he had formerly conducted by his crook and his staff, because now he alone appeared to me, my soul having given up its place to him. It seemed to me, as if it was wholly and altogether passed into its God, to make but one and the same thing with him; even as a little drop of water, cast into the sea, receives the qualities of the same sea. Oh union of unity, demanded of God by JESUS CHRIST for men, and merited by the same JESUS CHRIST! How strong is this in a soul that is become lost in its God! After the consummation of this divine unity, the soul remains *bid with* CHRIST in God. This happy loss is not like those transient ones, which extasy operates, after which the soul finds itself again.

CHAP.

CHAP. XXIX.

I WAS obliged to go to PARIS about some business. Having entered into a church, that was very dark, to confess, I went to the first confessor I found, whom I did not know, nor have ever seen since. I made my confession simply, which was very short; but to the confessor himself I said not a word. He surprized me much in saying to me, "I know not who you are, whether maid, wife or widow; but I feel a strong inward motion to exhort you to do what the LORD has made known to you, that he requires of you. I have nothing else to say to you." I answered him, "My father, I am a widow who have little children of four and six years of age. What else could God require of me, but to take due care of them in their education?" He replied, "I know nothing further. You know if God has manifested to you that he requires something of you; and if that is the case, there is nothing in the world which ought to hinder you. One must leave one's children to do that." This surprized me much. However, I told him nothing of what I felt for GENEVA. I disposed myself submissively to quit every thing, if God required it of me; and should, by his divine Providence, cause any occasion to rise for my so doing. I did not look upon it as a good I aspired to, or a virtue I hoped to acquire, or as any thing extraordinary, or as an act that would merit some return on God's part; but only gave myself up to be led in the way of my duty, whatever it might be.

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As I was in this disposition, being in my family in the greatest tranquility, a religious man of the order of St. DOMINIC, one of my friends, had a great desire to go on a mission to SIAM. He lived twenty leagues from my house. As he was ready to make a vow to this purpose, he found a stop in himself thereto, and a direction to come to speak to me. He came immediately, and as he had some reluctance to declare it to me, he went to say mass in my chapel, hoping God would be satisfied with his making the vow, as he was celebrating mass in my hearing: But he was stopped again. Whereupon he left the chapel to come to speak to me. He then told me his intention.

THOUGH I had no thought of saying any thing positive to him on that head, I felt an impression in my soul to relate to him my case, and the thought I had had of a long time past for GENEVA. I told him a dream I had had, which had appeared to me supernatural, which had reference hereto: And when I had done, I felt a strong motion to say to him, "You must not go to SIAM. You must serve me in this affair. It is for that end God has sent you hither; I desire you to give me your advice." After three days, having considered the matter, and consulted God in it, he told me that he believed I was to go thither; but to be the better assured of it, it would be needful to see the Bishop of GENEVA; that if he approved of my design, it would be a sign that it was from God; if not, I must drop it. I fell in with his sentiment. He then offered to go to ANNECY*, to speak to the Bishop, and to bring me a faithful account of what they should agree on together. As he was advanced in years, we were deliberating what way he could take so long a journey, when there came two travellers, who told us the Bishop was at PARIS. This I looked on as a miracle of God's providence. He

* ANNECY, a city situate on a lake of the same name, 20 miles south of GENEVA. In this city was the residence of the bishop of GENEVA.

advised me to write to Father LA COMBEE, and recommend the affair to his prayers, as he was then in that country. He then spoke to the bishop at PARIS; and I, having occasion to go thither, spoke to him also.

I TOLD him, "that my design was to go into the country, to employ there my substance, to erect an establishment for all such as should be willing truly to serve God, and to give themselves unto him without reserve; and that many of the servants of God had encouraged me thereto." The bishop approved of that design. He said, "there were new catholicks going to establish themselves at GEX", and "that it was a providential thing." I answered him, "that I had no vocation for GEX, but for GENEVA." He said, "I might go from thence to that city."

I THOUGHT this was a way which divine Providence had opened, for my taking this journey with the less difficulty. And as I yet knew nothing positive of what God would require at my hand, I was not willing to oppose any thing. "Who knows," said I, but the "will of God is only that I should contribute to this establishment?"

I WENT to see the prioress of the new catholicks at PARIS. She manifested to me a great deal of joy, and assured me she would gladly join me. As she is a great servant of God, this confirmed me: For when I could reflect a little, which was but seldom, I thought God would make choice of her for her virtue, and of me for my worldly substance; for when I inadvertently looked at myself, I could not think God would make use of me: But when I saw the things in God, then I saw that the more I was nothing, the fitter I was for his designs. As I saw nothing in myself extraordinary, as I looked on myself in the lowest stage of perfection, and imagined that an extraordinary degree of inspiration was necessary

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* GEX, a town of FRANCE, 7 miles north-west of GENEVA.

for extraordinary designs, this made me hesitate, and fear deception. I did not yet sufficiently comprehend, that to follow, step by step, the guidance of divine Providence was the greatest and purest light. It was not that I was in fear of any thing, for my perfection and salvation which I had referred to God; but I was afraid of not doing his will through, wanting to do it too much. I went to consult Father CLAUDE MARTIN. At that time he gave me no decisive answer, demanding more time for praying about it; telling me he would write to me what should appear to him to be the will of God concerning me.

I HAD some difficulty to speak to M. BERTOT, both on account of his being difficult of access and of my knowing how much he condemned things extraordinary, or out of the common road, beside his never having given me the least help in regard to my inward condition: Yet, being my director, I submitted, against my own views or judgment, to what he said, laying down all my own experiences when duty required me to believe and obey. I thought however, that in an affair of this importance, I ought to address myself to him, and prefer his sense of the matter to that of every one beside, persuaded he would infallibly tell me the will of God. I went to him then, and he told me that my design was of God, and that he had had a sense given him of God for some time past, that he required something of me. I therefore returned home to set every thing in order. I loved my children much, having had great satisfaction in being with them, but resigned all to God to follow his will.

[DIVERS other circumstances she recites, and providential signs concurring to confirm her herein, of which those here given, and those which follow, I thought sufficient; and that it might be tedious to the reader to go through every minute particular.]

AT

AT my return from PARIS, I left myself in his hands, resolved not to take any step, either to make the thing succeed or to hinder it, either to advance or retard it, but singly to move as he should be pleased to direct me. I had mysterious dreams, which portended nothing but crosses, persecutions and afflictions. My heart submitted to whatever it should please God to ordain. I had one which was very significant.

BEING employed in some necessary work, I saw near me a little animal which appeared to be dead. This animal I took to be the envy of some persons, which seemed to have been dead for some time. I took it up; and as I saw it strove hard to bite me, and that it magnified to the view of the eye, I cast it away; but found thereupon that it had filled my fingers with sharp-pointed prickles like needles. I came to one of my acquaintance to get him to take them out; but he pushed them deeper in, and left me so, till a charitable priest, of great merit, (whose countenance is still present with me, though I have not yet seen him, but believe I shall before I die) took this animal up with a pair of pincers. As soon as he held it fast, those sharp prickles fell off, of themselves. Then I found that I easily entered into a place, which before had seemed inaccessible. And though the mire was up to my girdle, in my way to a deserted church, I went over it, without getting any dirt. It will be easy to see in the sequel what this signified.

DOUBTLESS you will wonder that I, who make so little account of things extraordinary, relate dreams. I do it for two reasons; first, out of fidelity, having promised to omit nothing of what should come into my mind; secondly, because it is the method which God makes use of to communicate himself to faithful souls, to give them foretokens of things to come, which concern them. Thus mysterious dreams are found

found in many places of the holy scriptures. They have singular properties, as

1st, To leave a certainty that they are mysterious, and will have their effect in their season;

2d, To be hardly ever effaced out of the memory, though one forgets all others;

3d, To redouble the certainty of their truth every time one thinks of them; and

4th, They generally leave a certain union, a divine sense or favour at one's waking. I received letters from sundry religious persons, some of whom lived far from me, and from one another, relating to my going forth in the service of God, and some of them to GENEVA in particular, in such a manner as surprized me. One of them intimated that I must there bear the cross and be persecuted; and another of them that I should be eyes to the blind, feet to the lame, and arms to the maimed.

THE ecclesiastic, or chaplain, of our house was much afraid lest I was under a delusion: But what at that time greatly confirmed me was that father CLAUDE MARTIN, whom I mentioned above, writ to me that, after many prayers, God had given him to know that he required me at GENEVA, and to make a free sacrifice of every thing to him. I answered him, "that perhaps God required of me nothing more than a sum of money to assist in a foundation which was going to be established there." He replied, that God had made him know that he wanted not my worldly substance but myself. At the very same time with this letter I received one from father LA COMBE, who writ to me that God had given him a certainty, as he had done to several of his good and faithful servants and hand-maids, that he wanted me at GENEVA. The writers of these two letters lived above a hundred and fifty leagues from each other; and yet both writ the same thing. I could not but be somewhat surprized to

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receive at the same time two letters so exactly alike, from two persons living so far distant from each other.

As soon as I became fully convinced of its being the will of God, and saw nothing on earth capable of detaining me, my senses had some pain about leaving my children. And upon reflecting thereon a doubt seized my mind. Oh my God! Had I rested on myself, or on the creatures, I should have revolved; and, as we read in the scriptures, *leaned on a broken reed, which would have pierced my hand*. But relying on thee alone, what needed I to fear? I resolved then to go as a fool, regardless of the censures of such as understand not what it is to be a servant of God, and to receive and obey his orders. I firmly believed that he, by his Providence, would furnish the means necessary for the education of my children; and that in pure faith. I put every thing by degrees in order, God alone being my guide. In the mean time I caused several masses to be said, and devotions on all sides to be made. I gave offerings to a church dedicated to the holy Virgin, to obtain the favour of doing the will of God, and very great alms to procure that of knowing it.

CHAP. XXX.

IT seemed to me that by the favours which God had bestowed upon me, to make me quit every thing, he made my chains the stronger, and my separation the more blameable; for none could receive stronger marks of affection from an own mother than those which I received at this time from my mother-in-law, not only in health; but even the least sickness which befell me made her very uneasy: She said, "She had a veneration for my virtue." I believe what contributed not a little to this change was, that she had heard from one or other, that three persons had offered suit to me; and that I refused them, though they were of a quality above mine, with other advantages. She remembered how she had upbraided me on this head, and I answered her not a word, whereby I might have let her know that it depended only on myself to marry to advantage. She began to fear lest so rigorous a treatment, as she had used toward me, might draw me to deliver myself, by such means, with honour from her tyranny; and was sensible what damage that might be to my children. So she was now very tender to me on every occasion. I fell extremely ill. I thought that God accepted of my willingness of sacrifice with that of my life: During this illness my mother-in-law went not from my bed-side. The tears she shed shewed the sincerity of her affection. I was very much affected at it, and thought I loved her as my true mother. How then should I leave her now, being so far advanced in age? The maid, who till then had been my plague, took an inconceivable

friendship

friendship for me. She praised me every where, saying, "I was a true saint," (though I was far from it.) She served me with extraordinary respect, and begged pardon for all that she had made me suffer. She died of grief after my departure.

THERE was a priest of merit, an inward man, who had fallen in with a temptation of taking on him an employ which I was sensible God did not call him to, and therefore, fearing it would be a snare to him, I advised him against it. He joined with the person from whom I broke off my intimacy, and who persecuted me so much. He did the same in a concealed way, after having promised me he would not do it. But he died soon after. I saw him gradually fall off from the grace of God by this infidelity.

THERE was a Nun in a monastery I often went to, who was entered into a state of purification, which every one in the house looked on as distraction; and therefore they locked her up, which had like to have destroyed her. All that went to see her called it phrenzy or melancholy. I knew her to be devout. I demanded to see her. As soon as I approached, I felt an impression of her state, being that of purification. I desired of the Superior, that she should not be locked up, nor people admitted to see her, but that she would confide her to my care; that I hoped things would change. I discovered that her greatest pain was at being counted a fool. I advised her to bear the state of foolishness, as Jesus Christ had been willing to bear it before Herod. This sacrifice gave her a calmness at once. But as God was willing to purify her soul, he detached her from all those things, to which she had had before the greatest attachment. At last, after she had patiently undergone her sufferings, her Superior writ to me "that I was in the right, and that she was now come out of that state of dejection, in greater purity than ever." God gave me at that time the gift

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of discerning spirits; and there was none but I that knew her condition.

THE winter before I left home was one of the longest and hardest that had been for several years, viz. that of 1680. It was followed with extreme scarcity, which proved to me an occasion of exercising charity. My mother-in-law joined me heartily herein, and appeared to me so much changed, that I could not but be both surprized and overjoyed at it. We distributed at the house ninety-six dozen of loaves every week, but the private charities to the *basifful* poor were much greater. I kept poor boys and girls employed at work: And God gave such a blessing to my alms, that I did not find that my family lost any thing by it. Before the death of my husband, my mother-in-law told him, that I should ruin him with my charities, tho' he himself was so charitable, that in a very dear year, while he was young, he distributed a considerable sum; but now she repeated this to him so often, that he commanded me to set down in writing all the money I laid out, both what I gave for the expence of the house, and for all that I caused to be bought; that from thence he might judge of what I gave to the poor. This new obligation, which I was brought under, appeared to me so much the harder, as for above eleven years that we had been married I had never before had the like required of me. What troubled me most was the fear of having nothing to give to such as wanted. However I submitted to it, yet without retrenching any part of my charities. I did not set down any of my alms, and yet my account of expences was found to answer exactly. I was surprized at it, and esteemed it one of the wonders of providence. That made me more liberal of what I thought was the *Loro's*, and not mine. How much is there in the world of useless dissipation of what would be proper for the subsistence of the poor; for which, they

they so applied it, God would reward their very families!

IN the time of my greatest pains, some years after my husband's death (for they begun three years before my widowhood, and lasted four years after) my footman came to tell me, for I was then in the country, that there was in the road a poor soldier dying. I made him be brought in, and having ordered a separate place to be made ready for him, I kept him above a fortnight. His malady was a flux, which he had taken in the army. It was so stinking and nauseous, that though the domesticks were charitably inclined, no body could bear to come near him. I went to empty his pots. It is true that I never did any thing of the kind which was so hard to me. When I emptied them, there came out such an intolerable stench, that I was ready to faint. I frequently made efforts for a full quarter of an hour at a time. It seemed as if my very heart was going to come up; yet I never desisted from doing it. I sometimes kept poor people at my house, to dress their sores; but never met with any thing so terrible as this. So the poor man, after I had made him receive his sacrament, died of it.

WHAT gave me now no small concern was the tenderness I had for my children, especially my younger son, whom I had strong reasons for loving. I saw him inclined to good; and every thing seemed to favour the hopes I had conceived of him. I thought it running a great risque to leave him to another's education. My daughter I designed taking with me, though she was at this time ill in a fever. Providence was pleased so to order it that she timely recovered. The ties, with which God held me closely united to himself, were infinitely stronger than those of flesh and blood. The laws of my sacred marriage obliged me to give up all, to follow my spouse whithersoever it was his pleasure to call me after him. Though I often hesitated,

and doubted much before I went, I never doubted, after my going off, of its being his will; and though men, who judge of things only according to the success they seem to have, have taken occasion from my disgraces and sufferings, to judge of my calling; and to run it down as error, illusion and imagination; it is that very persecution, and the multitude of strange crosses it has drawn upon me, of which this imprisonment I now suffer is one, which have confirmed me in the certainty of its truth and validity; nay I am more than ever convinced that the resignation which I have made of every thing is in pure obedience to the divine will. The gospel effectually in this point throws itself to be true, which has promised to those that shall leave all for the love of God, an hundred fold in this life, and persecutions also. And have not I infinitely more than an hundred fold, in so entire a possession as thou, my God, hast taken of me; in that unshaken firmness which thou givest me in my sufferings, in a perfect tranquillity in the midst of a furious tempest, which assails me on every side; in an unspeakable joy, enlargement and liberty which I enjoy in a most straight and rigorous captivity. I have no desire that my imprisonment should end before the right time. I love my chains. Every thing is equal to me, as I have no will of my own, but purely the love and will of him who possesses me. My senses indeed have not any relish for such things, but my heart is separated from them, and born over them: And my perseverance is not of myself, but of him who is my life; so that I can say with the Apostle, "It is no more I that live, but Jesus Christ that liveth in me. It is he in whom I live, move, and have my being."

To return to the subject, from which I often wander without thinking on it, I say then that I was not so uneasy to go with the new catholics, as to engage with them, not finding a sufficient draught to the latter. I sought for it, but did not find it, though I longed to

to contribute to the conversion of wandering souls, and God made use of me to convert several families before my departure, one of which was composed of eleven or twelve persons. Besides, Father LA COMBE had written to me, to make use of this opportunity for setting off, but did not tell me whether I ought to engage with them or not. Thus it was the providence of my God alone, which ordered every thing, to which I was resigned without any reserve: And that hindered me from engaging with them.

ONE day reflecting on this undertaking of mine, I found my faith staggering, weakened with a fear lest I were under a mistake, which slavish fear was increased by an ecclesiastic at our house, who told me it was a rash and ill advised design. Being a little discouraged, I opened the bible, and at first met with this passage in ISAIAH, "Fear not thou worm JACOB, and ye men of *Israel*. I will help thee faith the Lord, and thy Redeemer the holy one of *Israel*." Chap. lxi. 14. and near it, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine: When thou passest through the waters I will be with thee, &c."

I HAD a very great courage given me for going, but could not persuade myself that it would be to settle with the new catholics. It was however necessary to see Sister GARNIER, their Superior at *Paris*, in order to take our measures together: But I could not go to *Paris*, because that journey would have hindered me from taking another at the time when I should have been obliged to go off. She then, though much indispensed, resolved to come and see me. In what a wonderful manner, oh my God, didst thou conduct things by thy providence, to make every thing come to the point of thy will! Every day I saw new miracles, which both amazed and still more confirmed me; for with a paternal goodness thou took care of even the smallest

smallest things. As she intended setting off, she fell sick: And thou permitted it to fall out so, to give room thereby for a person, who would have discovered every thing, in the mean time to take a journey. As she had given me notice of the day she intended to set off, seeing that day was excessively hot, and so sultry that I imagined, that, being taken so much tender care of as she was at home, they would not let her begin her journey then (which proved to be the case, as she herself told me after) I prayed to the Lord to be pleased to grant a wind to rise, to moderate the violent heat. Scarce had I prayed but there arose suddenly so refreshing a wind, that I was surprized at it: And that wind did not cease, during her whole journey, till after her return.

I WENT to meet her, and brought her to my country-house, in such sort that she was not seen or known of any body. What embarrassed me a little was, that I had two of my domesticks who knew her: But as I had been labouring for the conversion of a lady, I managed my conversations with her in such a manner, as easily to make them believe that it was on that account I had sent for her, and that it was necessary to keep it secret, that that lady might not be discouraged from coming. Though I knew nothing of controversial points, yet God so furnished me that I did not fail to answer all her objections, and resolve all her doubts (to such a degree) that she could not but give herself up to God entirely. Though sister GARNIER had a good share both of grace and natural understanding, yet her words had not such an effect on this soul as those with which God supplied me, as she assured me herself. She even could not forbear speaking of it. I felt a movement to beg her of God, as a testimony of his holy will concerning me; and he was pleased to grant it, (though she did not make her abjuration till after my departure) willing that I should go off without any other

other assurance, except that his divine Providence was conducting all things. The sister did not declare her thoughts to me for four days. Then she told me she would not go with me. At this I was the more surprized, as I had persuaded myself that God would grant to her virtue what he would refuse to my demerits. Beside, the reasons she gave appeared to me to be merely human, and void of supernatural grace. That made me hesitate a little: Then, taking new courage, through the resignation of my whole self, I said, "I go not thither for your sake: I will not fail to go thither, though without you." This surprized her, as she owned to me; for she thought that, on her refusal, I would decline my purpose of going.

I regulated every thing, and on a paper wrote, as I thought proper, the contract of association with them. No sooner had I done it, but after the communion I felt great trouble of mind for it. I told her my pain, and that I had no doubt but God demanded me at GENEVA, yet did not let me see that he would have me to be of their congregation. She desired to have some time till after the mass and communion, and that then she would tell me what she thought God required of me. Herein he directed her contrary to both her interests and inclination. She then told me that, "I ought not to connect myself with her, that it was not God's design; that I only ought to go with her sisters, and that when I should be there, Father LA COMBE, *(whose letter she had seen)* would signify to me the divine will." At once I entered into these sentiments, and my soul then regained the sweets of inward peace.

My first thought had been (before I knew of the new catholicks going to GENÈVE) to go directly to GENEVA, as at that time there were catholicks there in service, and otherwise; and to take some little room without any noise, and without declaring myself at first:

first: And as I knew how to make up all sorts of ointments, to heal wounds, and especially the king's evil, of which there is abundance in that place, and for which I had a most certain cure, I hoped easily to insinuate myself by this way; and with the charities which I should have done to have won over many of the people. I have no doubt but, if I had followed this draught, things would have succeeded better: But I thought I ought rather to follow the sentiment of the bishop than my own views. What am I saying? Has not thy eternal word, oh my God, had its effect and accomplishment in me? Man speaks as man: But when we behold things in God, we see them in far other lights. Yes, my Lord, thy design was to give GENEVA not to my cares, words or works, but to my sufferings: For the more I see things appear hopeless, the more do I hope for the conversion of that city by a way known to thee only: Yes, GENEVA, thou shalt see the truth flourish again within thy walls, which error has banished from them: And very happily shall those words be verified in thy favour, which are inscribed on thy town-house: *After darkness light*; though now thy sons take them in a quite contrary sense. One day shalt thou be illuminated with the light of truth, and that beautiful temple of St. PETER shall again have the advantage of containing within its bosom our sacred and important mysteries. How true is it in one sense, oh my LORD, that thou hast made me the daughter of the cross of GENEVA, and how heartily would I give my blood to see thy cross sprout up there! Father LA COMBE has told me since, that he had had a strong impulse to write to me, not to engage with the new catholics; that he believed it not to be the will of God concerning me; but he omitted doing it. As to my director M. BERTOT, he died four months before my departure. I had some sign of his death: I was the only person to whom he addressed himself. It seemed

seemed that he gave me a portion of his spirit to help his children.

I was seized with a fear, that the check I had felt, at stripping myself (in favour of the new catholics, of what I had designed for GENEVA) was a stratagem of nature, which does not love to be stripped. I writ to sister GARNIER to get a contract drawn up according to my first memorial. God permitted me to commit this fault, to make me the more sensible of his protection over me.

END OF THE FIRST PART.

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A P P E N D I X.

OBSERVATIONS on the LIFE of M. GUION.

I CONSIDERED in this publication that to trace the steps of any worthy life, singularly remarkable for arduous trials, and for excellent fruits arising from them, has a good effect on successors, allotted to undergo hard and heavy probations. It tends to animate their faith, patience, and trust in God for support, and for lasting benefit resulting from such trials becoming sanctified to them.

ON this account I thought, that to rescue from oblivion and obscurity the lives of some valuable foreigners, to render them known in the British dominions, would be agreeable to many pious persons; and perhaps be profitable in making the proper impressions on some not yet of that number, exciting them, timely and warmly, to pursue their highest and most lasting interest, and readily to sacrifice thereto every thing which would obstruct it.

IN regard to these foreigners I observe persons of piety differently affected. Some rejoice to find that such have been raised up in dark countries, who through fierce and repeated shocks have bravely and steadily stood, still adhering in heart to CHRIST; still concerned to *do justly*, to *love* and practise *mercy and charity*, and to *walk humbly* with God; whose hearts breathed, and whose actions tended to nothing else but *Glory to God in the highest; on earth Peace, Good-will to men*. They joyfully feel a brotherhood with such worthies, in the heavenly kindred, being convinced, with the good

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Apostle,

Apostle, that in every nation, they that fear God and work righteousness are accepted with him. ACTS x. 35. Now what better than this can they expect, who with a rigid harshness censure their memories, after they have lived wholly to him who died for them?

PITY, or a dedication of the soul to God, faithfully to obey such of his discoveries as break through the thick surrounding clouds, is of an universal nature and extent, through all the climates and ages of the world. Men whose hearts are duly affected therewith, rejoice on the behalf even of the virtuous Gentiles, who, *not having the law, are a law to themselves.* Rom. ii. 14.

YET I have met with some, esteemed pious both by themselves and others, who seem to despise the very best of any other nation or people than their own. They apprehend they spy *motes in their eyes*, while they see not *the beams in their own*. They have therefore little sympathy with their various sufferings for CHRIST, and for the testimony of a good conscience, with their long and cruel imprisonments on this account. Instead of feeling their hearts endeared to them, as valiant, patient fellow-sufferers of the one LORD, they appear in their own eyes to be above them. They therefore reject all that they did and suffered.

I cannot but wish these may open their doors to the reception of tender-hearted charity toward those who were, in their places, excellent patterns, probably far excelling their *forward censurers*, in a constant devotion of soul to God, even under such disadvantages as they have never known, and such oppressions as they have lived free from. May they calmly consider what spirit actuates them, only to find out and expose the defects of such, to raise their own credit by depreciating humbler labourers and deeper sufferers!

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WHEN the beloved Apostle, in his younger years, complained of one casting out devils in CHRIST's Name, saying, he and his fellow-disciples had forbidden him, seeing he followed not CHRIST with them. Our LORD replied, "Forbid him not; for he that is not against us, is for us." Luke, ix. 49, 50.

The French Editor's REMARKS, in his PREFACE, on the LIFE of M. GUION.

"IF to any the state of long-continued probation she underwent seem strange, it is for want of duly observing what St. PAUL says of JESUS CHRIST himself. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings;* Heb. xi. 10. The same Apostle farther assures us, that souls which God had chosen, *He also did predestinate to be conformed to the image of his Son.*" Rom. viii. 9. This privation, by which she was purified and prepared for service, ought therefore not to astonish such readers as have never heard of any thing like it. It was the same in substance which was experienced by the great patriarchs, JOB and DAVID, and by many other enlightened souls, the memory of whose sanctity is had in honour at this day. It is a state consummated by the *sacrifice of eternal salvation*, or a consent to continue for ever, if God pleases so to direct it, and for his glory, in this same state of *rigorous privation*, which so many saints have undergone; and wherein they would rather chuse, as will be seen here, hell itself than the least sin: A state which is at last followed with that of the purest union with GOD, and according as it pleases him,

“him, with gifts and graces of very high degrees. Here will be seen examples of several sorts, and of some as sublime as any that are to be met with any where. As there are in it many things which pass the natural comprehension of the human mind, it will be well, in reading them, to remember that saying of St. PAUL, “The things of God knoweth no man, but the spirit of God.” And again, “He that is spiritual judgeth all things, yet he himself is judged of no man.” 1. Cor. ii. 11, 15.

“THIS advice of the Apostle ought to make us very cautious of condemning the ingenuity, with which this purified soul has described, without disguise, a part of the persecutions which have been stirred up against her by all sorts of persons. It will be seen in the course of this history, and especially toward the end of it, that GOD permitted her to pass over in silence the most considerable part, which regards her last persecutions and her imprisonment.

“As to what appertains to her first probations in her family, of which she lays open the particulars, not very favourable to the persons she speaks of, she has made use of so many precautions, to prevent any one’s passing a judgment to their disadvantage, that assuredly none of those any way interested can have any reason of discontent, from such instances of mortification and patience here given, as may serve to the edification of souls and to the glory of God. Here is not any such action exposed as to fix a blemish on them, such as GOD has permitted the sacred writers to fix on the families of JACOB, DAVID, and several other saints who are honoured not the less on account of it. Tis only certain domestic vexations which he permitted; and she has sufficiently made the apology
“for

“for the domestic persons by whom she has been exercised. She has declared, over and over, that they had at heart the fear of God, a sincere piety, and a good share of virtue, and of charity; that their manner of acting toward her was a dispensation of GOD to purify her, to which end he shut their eyes, that they might fall into the mistakes necessary to produce the effect he designed by it; and that, after that use had been made of it, all returned from their prejudices, humbled themselves before her, acknowledged the solidity of her virtue, and even became her panegyrists.

A READER of any discernment ought not, in these occurrences, to dwell on the thoughts of the person who commits the faults, and look on himself as above such weaknesses. He ought rather to fear, if GOD placed him in such probations, and left him to himself, that he would do a hundred times worse, and perhaps never recover from it. It is only for the person who receives such treatments, to look at them with meekness, silence, patience, suppression of the movements of nature, benignity, beneficence to every neighbour, thanksgivings to God, in order to be edified and built up thereby; and to pray to GOD for grace to enable him to imitate CHRIST in the like trials.

“FOR this excellent purpose has GOD permitted these things to be set before our eyes: For if all acted this way, in all the occurrences of private life, and with all those they converse with, the same things which generally prove subjects and sources of dissensions and debates, of hostility and hatred, of wars and every sort of evils temporal, and often eternal, would be changed into means of improvement in goodness, into spiritual succours, into schools to make us become saints, and like angels in purity, innocence, goodness and charity. They would render

"der us true disciples and imitators of JESUS CHRIST.
 "And indeed, without this no man is his, but in
 "imagination; nor a christian, but in name.

"FORMERLY, to purify the christians, God made
 "use of the hatred and persecutions of the idola-
 "trous pagans, who by their torments and their fires
 "purified them like gold in the furnace. Now, since
 "there are no more pagans for that purpose, it pleases
 "God, in order to purify souls, to make use of the
 "daily conduct, the humours and vexations of those
 "one lives with, relations, friends, acquaintance and
 "neighbours. If we received their manners of be-
 "having to us, as christians, and according to the
 "intention of God, it would render us true saints,
 "and would procure us a peace unalterable and eter-
 "nal, as appears in the sanctified soul, which gives
 "us to see here that she derived those good effects by
 "this way, which is without doubt a part of the daily
 "cross, which, JESUS CHRIST says, we must bear, if
 "we will come after him, and accompany him both
 "in this world and the other."

The

The Author of the HISTORY of the Archbishop
 of Cambray's LIFE, gives us the following

SUMMARY of M. GUION's DOCTRINE.

"CHARITY is the source and the end, the rule
 and consummation of the whole law; of all du-
 ties, of all virtues: And the two means of arriving
 at this perfect love are *Prayer* and the *self-denial* en-
 joined in the gospel.

PRAYER is neither a sweet sensation, nor the charm of
 an inflamed imagination, nor an abstracted speculative
 reasoning; but it is the entire bent of the soul toward
 its divine Origin. It is what the most simple are ca-
 pable of; what nothing should interrupt; and what
 is compatible with all the duties of our mortal state.

It is necessary at first to use vigorous efforts, repeat-
 ed acts, and frequent returnings to God, that we may
 be separated from all the objects of our passions,
 or *natural inclinations*, avoid all occasions by which
 they are excited, recollect and shut ourselves up with-
 in our spiritual nature, and by that means gradually
 gain a habit of living in the divine presence, after
 a more simple, uniform, and intimate manner.

WHILST the mind thus ascends towards the sove-
 reign truth, the heart disengages itself, not only from
 all its grosser affections, but even from all its most re-
 fined views and pursuits. And here we may discover
 the source of two very different operations of the di-
 vine Wisdom, viz.

God in the beginning sets our hearts free from
 impure pleasures, by the taste he gives us of a hea-
 venly delectation. Animated by the tender senti-
 ments

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ments of a new-born love, we exercise ourselves with a noble and masculine vigour in all the labours of an active virtue. The soul, ravished with the divine amiableness, is no longer to be touched with the seducing charms of a profane sensuality.

He then proceeds to another operation in us, in order to destroy the mistaken love of ourselves; and this not by *pleasures* but by *sufferings*. After having weaned us from earthly objects, he shuts us up within the solitary prison of our own beings, to the end that we may experience the darkness, weakness and emptiness of that being. He sets before our eyes all the secret abominations of *our self-love*, the impurity of those virtues that flow from it, and its usurpations upon the rights of the Divinity. What a source of pains must this be to a creature idolatrous of itself and of its own virtue? The soul finds nothing in itself that is worthy of its love; and, being no longer able to endure its own society, flies off and forsakes itself, to plunge, and to be swallowed up, in the love of that object who alone is lovely.

Then it is that the importunate noise of the senses, and of the imaginations, becomes hushed; the tumultuous hurry of our thoughts and passions ceases; and the whole soul, being brought into a *profound silence*, adores him in spirit and in truth, whose perfections are beyond all expression, and above all conception.

But this *Silence* is such as excludes only useless reflections, superfluous reasonings, and barren speculations, which interrupt the action of the devout heart. In loving God purely, we believe every thing he teaches, obey every thing he commands, hope for every thing he promises: For this charity, being predominant, produces, animates, and perfects in us all the virtues human and divine."

The End of the SUMMARY.

SUCH

Such was the doctrine which M. GUYON experimentally learned in CHRIST's spiritual academy, and which she was constrained to publish both by word and writing, viz. the necessity of the operation of the heaven of CHRIST's kingdom, to purge out all the old leaven of corrupt *self*, to die daily to that, in order to pass into, and to live wholly in God, while here. The selfish ecclesiasticks of *France*, with their blind dependents, could not bear so pure a doctrine; and therefore stirred up the storms of wrath and of violent persecution against her, which she bore like a true christian, praying for the salvation and happiness of her persecutors.

Now hear what account one who writes as an enemy gives of M. GUYON, Abbe FENELON, (or Archbishop of *Cambray*) and their converts about the Court of *France*.

THE Author of a book entitled *Annales de la cour et de Paris pour les années 1697, and 1698*, (that is, *Annals of the court and of Paris for the years 1697 and 1698*) published at the time when the doctrine of pure love was publicly contested, says, "All the friends of the Abbe FENELON were the friends of Madam GUYON. The Duke of BEAUVILIER who was governor of the children of *France*, was suspected of giving into her errors, with the Duke of CHEVREUSE, and their families. The whole house of CHAROSTE was also suspected of giving into these new opinions: But what hindered scrupulous minds from condemning them was, that there were no people, either in the court, or in all *France*, whose morals were more regular, or whose lives were more christian-like than theirs."

A NOBLE confession this, in favour of FENELON and GUYON, drawn by the force of truth from the pen of
E e 2 a writer

a writer, who (in the same page) stigmatizes their opinions with the names of *Heresy* and *Quietism* !*

* *QUIETISM* has received that name from a professed state of quietude in the soul, having learned to acquiesce in the will of God under every trial and dispensation. The sect of Quietists made a great noise toward the close of the last century. They professed a pure, sublime and perfect devotion, an entire disinterested love of God, free from all selfish considerations, loving him for himself, on account of his own perfections, independently of any rewards or punishments.

A BODY of men like these, called the *Illuminati*, sprang up in Spain about the year 1575. They had a great number of followers; most of them were apprehended and clapped up in the Inquisition of Cordova †; some of them were put to death, and the rest abjured their doctrines. The like body revived in France in 1634. But they were so hotly pursued by Lewis XIII. that they were soon destroyed. How happy then are Britons, who may prosecute the testimony of a good conscience toward God, without being hunted to destruction for it!

† Cordova a large city in the province of Andalusia, on the river Guadalquivir, seventy-two miles North-east from Seville.

N. B. THE QUIETISTS were of the Romish church, but the PIETISTS, of a later date, sprang up among the Protestants in Germany. Some of the latter are charged with gross errors in doctrine, some are said to be only visionaries, some of them very good and honest people who, disgusted with the coldness and formality of other churches, and won with the piety of these, have joined themselves to them.

PUR-

PURSUANT to the expectation given in the contents of the Appendix, at the beginning of this volume, I now come to the life of another female, whose memory is highly esteemed through all the nations in which the church of Rome presides, viz. that of

St. T E R E S A.

I Follow the track of calling her thus, to distinguish her from the many other TERESAS, of which number the present Empress of Germany is one.

THE history of her life is now become very scarce in England. Some of my friends have acquainted me that they have enquired for it of many of the Booksellers in London, but in vain. I have however met with two of them, one in English, being an abridgment of one written by FRANCIS DE RIBERA; the other, in a collection of lives in High Dutch, said to be written by herself, by order of her Director, from both which I intend to extract such parts (not to make it too long for an appendix) as may be sufficient to give my readers an idea of her life and virtues, since she is linked, by M. GUION, with those eminent saints PETER, PAUL and MAGDALEN.

The

The short INTRODUCTION reads in *English* thus :

SHE was born at *Avila*,* in Spain, the 28th of March 1515. Her parents were descended of a noble stock, both of them virtuous and fearing God. She became a spiritual mother of many children. By order of her director, she writ an account of her own life as follows.

CHAP. I.

MY father was fond of reading good books, and careful to accustom his children thereto. This, with my mother's care to train us up diligently in prayer, excited good desires in my early years. I had nine brothers and three sisters. The brother who was nearest my age, and for whom I had the greatest fondness, used to read with me the lives of *holy men and women*. When I considered the pain and martyrdom which many of *them* suffered for the love of God, I thought it a cheap purchase of heaven, and became full of desire to offer myself up in like manner, not indeed out of love to God, so much as from an imagination that it was the readiest way to attain that blessedness which I read was reserved for such.

On this subject I often conversed with my little brother. We deliberated together on the ways and

* A *fine* city in the province of *Old Castile*, situate in a mountainous country, fifty miles North west from *Madrid*.

means

means of arriving at it. At length we concluded to travel and beg our way into *Ethiopia*, in hopes of being there both beheaded. And indeed I thought the Lord animated me to be valiant in this act of devotion, to leave all for him, and to put this design in execution. The only obstacle to it seemed to be that of leaving our parents. [According to the account of FRANCIS DE RIBERA, they had got over the bridge, when they were met and brought back by their Uncle, very much to their sorrow. They found their parents under great concern, the little boy laying the whole blame on his sister.]

We were much surprized at reading that the joys of heaven and pains of hell were to be eternal, and found a strong impulse in our minds often to repeat in Eternity! in Eternity! in Eternity! Through the frequent repetition of these words it pleased the Almighty to confirm us, in our tender age, in a desire of walking strictly in the way of truth. We resolved to seek some solitary place, and began in a garden near our house to build a hermit's hut. I gave alms as far as I was able, and sought lonely retreats for the exercise of prayer. It gives me concern even now to think why I should ever quit these good purposes and desires.

NOTWITHSTANDING my mother was a very virtuous woman, yet she was fond of romances, and permitted her children to read them; but so much against my father's inclination, that for fear of him we were obliged to have recourse to a clandestine way of doing it. I began to be accustomed to it, and thought I did no harm in spending many hours therein, both by day and night: And as one error in practice leads into another, I now began to fall into pride in dress, to desire to appear agreeable in the eyes of others. I took particular care to have a fine hand and a fine head of hair, used perfumes and such other vanities as much

as

as was in my power. The cares of this extraordinary nicety in my person and dress remained with me many years.

I HAD a vast number of relations; for scarce any others came to my father's house. The young ones of us were almost always together, being fond of each others company. These I used to entertain with every thing I knew and thought pleasing to them. As eager was I also in listening to their childish prattle, which was none of the best. I had an Aunt full of levity in her behaviour. With her I became very familiar, as she was ready enough to promote the disposition which I then was in. It was however a friendship very displeasing both to my father and sisters, who often used to reprove me on her account: But as they could not conveniently prevent our being often together, their endeavours were fruitless, as I was very subtil in my evil ways. This intercourse wrought such an unhappy change in me, that I had scarce any remains left of my former virtuous disposition: And though I never was inclined to any gross sins, having a natural aversion to every thing dishonourable, and only pleased myself in passing away the time in airy conversation, frequent opportunities for which were not wanting, and I as far from declining, or endeavouring to avoid them; hence was my danger greater than I was aware of, from which it was evident I was preserved by the hand of God, who, against my will, prevented my utter ruin. What I have recited did not pass so secretly as to escape the observation of my father: For in about three months after he sent me into a convent for my education,

My residence here for the first week was extremely disagreeable. A fear haunted me lest my bad ways were known: And yet, to confess the truth, they had already become burthenſome to myself. But after that time I became better satisfied with my new station, than

than even with being in my father's house. And although a spiritual life seemed then to be but little suited to my taste, yet I found a pleasure in beholding the piety of the ladies of the convent, from whence the good inclinations of my younger years began to revive. Herein I remarked the great mercy of God afforded to such as he brings into the company of virtuous people. Thy name, oh LORD, I praised, and still praise for it. One of the ladies was my bedfellow, in whose religious and edifying conversation I began to enjoy great satisfaction. She told me how she came to enter upon that kind of life, that an extraordinary impression had fastened on her mind, from reading that text, "Many are called, but few are chosen." She told me likewise of the rewards prepared for those who renounce all things for the sake of God.

SUCH good company began to root out of my heart the evil which had been implanted in it, and was gathering strength, thro' the means of my former associates, and to revive my first warm desires after things eternal. From hence my aversion to a reclus life began to abate. When I saw any amongst them shedding tears in prayer, or posſeſt of any eminent virtue, it made me reproach myself with my own hardness of heart. I began to pray much with the lip and tongue, and to recommend to all in the house to pray to God, that he would vouchſafe to place me in such a situation as that I might serve him.

AFTER I had been here about a year and a half, I fell dangerously ill, whereby I was obliged to return home. When I was somewhat recovered, I was sent to my sister's house in the country; but was stopped short in the way, as there lived by the road a brother of my father's, a very virtuous man, and a widower, who spent much of his time in reading spiritual books. His conversation generally turned on God, and on the vanity of the world. He made me read that kind of

Ff books

books to him: And although I found no great pleasure therein, yet I was obliged to constrain myself, and appear to him as if I was much pleased therewith, as I had resolved always to give as much pleasure as I could to others, however contrary to my own inclinations; so that what was really a virtue in others was in me, through my artful dissimulation, a great fault. How hast thou, most gracious God, been pleased to prepare me for the state, which it was thy pleasure I should be in, and even to make my own opposition subservient thereto! Blessed be thy holy Name for ever: Amen.

Tho' I stayed at my Uncle's but a few days, yet the divine word, which I there heard and read, had such a power upon my heart, that I began to feel again that sacred truth which had imprest my infant years, in reference to the vanity of the world, the emptiness of all things in it, and how soon all vanished away; I began to fear that, if I should die I might, probably be lost. And though my will was not yet turned to a spiritual life, yet, perceiving the greater safety of that state, I determined to force myself into it. In this strife I continued at least three months, the enemy in the mean time making me believe, that, as I had been so tenderly brought up, it would be impossible for me to endure the restrictions required in it: But against this insinuation of his I alledged the trouble and the pains which Jesus CHRIST had endured for me, and that certainly it could not be esteemed much that I should endure some on his account, depending on his assistance for support.

CHAP.

CHAP. II.

WHILST I was busied with these thoughts, I persuaded my brother also to betake himself to a monastic life, through my representations to him of the vanity of the world. We both of us resolved on a certain day, viz. the second of November 1535, very early in the morning, to execute our purpose. When I left my father's house, I found myself in such a condition, that I scarce believe on a death-bed I could have felt greater pain. All my bones seemed to shake, so violent were the struggles I felt, by reason of my love of God not being strong enough to induce me readily to forego the love I bore to my father and friends. Yet it pleased the Almighty to strengthen me in my resolution: And hereupon I entered into the convent which in my mind I had fixed upon.

* No sooner had I put on the habit but he let me clearly see how readily he assists those who continue

* THE Apostle PAUL told the ATHENIANS, that God *quinted* at the times of ignorance, even in the idolatry of the heathens. The bewitching arts of popish ecclesiastics, abandoned to the quest of lucre, and to the advancement of a despotic hierarchy, had as fresh overspread Christendom with the times of ignorance. Parents were taught to believe that they must, however contrary to parental affection, without any hesitation, resign their children, if they took it into their heads to go into a convent; and children grown up that, on any such motion in their minds (which these men were very ready and artful to infuse and promote, especially in wealthy families) it was their duty to prefer the will of God to that of their parents: that the Nuns, by taking the habit, became married to CHRIST, and were thenceforward his spouses. Parents were generally under such fear and awe of the clergy, that they dared not to oppose their children in this case; but must appear to have so much piety, or regard for the church, as to consent to it, whenever their children, if of age for it, were determined to go into convents.

firm in the purpose of sacrificing all to him: For from that moment I experienced so great a joy, for what I had done, as remains with me even to this day. The barrenness of my heart was changed into such a sweet sensibility, as rendered the exercises of the cloyster most agreeable to me.

I acknowledge that often, in those hours when I used to adorn the body, I was troubled with a secret remorse: And now, reflecting on myself as freed from it, I felt new joys springing up in my soul, wondering at the same time whence they came. As often as this recurs to my mind, methinks there is nothing in the world so difficult which for the sake of those joys I would not freely undergo. From this time forward, in many things, I experienced that, when I formed in earnest a pious resolution, it pleased God even in this life to recompense it, in such a manner, as those alone are capable of conceiving, who have had the same experience.

When any thing is done with a stedfast eye to the Lord, he wills that the soul should at first be proved and alarmed: And the greater the fear and terror, the greater is the recompence, provided all the obstacles be overcome, and the due fidelity be manifested. The soul afterwards finds so much greater comfort, resulting from the obstacles surmounted. Oh my dearest Lord, my only rest and refuge! Here I hardly know how to proceed. For when I recollect in what manner I have exercised my profession, with what resolution and comfort performed its duties, and how I have been united to thee in my fidelity therein; I am not able to utter it without tears, my heart ready to burst, and all too little, when I consider both in what ways, and how often, I have offended thy divine Majesty.

I PASSED

I PASSED the first year in a poor state of health, which gave my father much concern. Receiving but little benefit from the physicians of this place, he caused me to be removed to another, which was celebrated for the cure of all kinds of diseases.

In the beginning of the summer, I was here to go under the physician's care. The intervening time I passed at a sister's house in my way thither. My father had given me a book which treated of the way of being collected in prayer, with which I was much affected. I resolved to follow its directions with earnestness, seeking at certain hours places of solitude. As I continued this practice, it pleased God to favour me with internal quietude, and sometimes an intimate union with him. Though it continued not long, yet it left with me so deep an impression, that notwithstanding I was then little more than twenty years of age, I seemed to myself to have got above the whole world, and could not help pitying those who suffered themselves to be led by its prevailing influence, even in things termed innocent. Though I passed most of my time in reading spiritual books, as my mind was not yet adapted to recollection, in this troublesome manner, under such incapacity and barrenness of soul, I passed eighteen years, in all which time I dared not to address myself to God in prayer, without the assistance of a book.

As the time was now come for my going to the place where I was to be cured, I was conveyed thither with great care. There I continued three months, enduring very exquisite pain, imagining the medicines were too severe for my weak constitution, inasmuch, that for two months I was scarcely sensible*. It was as if my very heart were tearing in

* FRANCIS DE RIBERA says, that a certain father told her, that she should practise penance and mortification, that perhaps God sent her this painful malady; for since of herself she had practised no austerity, therefore he would give her it with his own hand.

pieces

pieces with sharp iron teeth. Those about me feared lest I should be totally deprived of my senses, through the failure of my strength, as I could take nothing but a little broth, while I had a continual fever on me, attended with a flux daily for a whole month, inasmuch, that being quite dried up, my very sinews began to fold or twist in each other. With such intolerable pain, accompanied with an extreme dejection of spirits, I could not rest either night or day.

IN this condition my father carried me home again, where he brought other physicians to visit me, who all despaired of my recovery, as they thought I had also a consumption of the lungs. Under all this complicated pain, it pleased the Lord in such a manner to endue me with patience, my disorder being evidently from his hand, that I could not but much wonder at it myself, to which the reading of the life and transactions of Job, in the treatise of St. GREGORY DE MORALIBUS, had as I thought contributed.

I BEGAN to exercise myself in prayer to God, prepared, as it were by this visitation, to submit in all things to his divine pleasure. All my conversation was now with God, and my thoughts were continually on this expression of Job, "Shall we receive good at the hand of God, and shall we not receive evil?" With these words I seemed comforted. One night I fell into a swoon, and continued in a state of insensibility for at least four days and nights after it, all who were about me expecting my death every moment; nay sometimes they thought I was actually dead. Amidst their earnest prayers for me, blessed be God who heard them, about a day and a half after a grave was made ready for me, he was pleased to bring me to myself again. On this, my sudden revival, I wanted immediately to be confessed:

* for

* for even now I cannot help thinking doubtfully of my salvation, if I had happened then to die. Nor can I help shuddering when I reflect on the danger it pleased God to rescue me from, by raising me up as it were from the dead. This complicated malady left me in such a condition, that God only knows the intolerable pain I underwent. My tongue was bit through in many places. My throat was as if I were going to be choaked, having swallowed nothing for some time, nor could any thing pass through me. All my limbs seemed as if they had been dislocated. I was unable to hold up my head. My whole body was drawn as it were into a round ball, so that I could no more move hand, arm, foot or head, than if I had been dead, except one finger of my right hand. Nor could I bear to be moved without still greater pain: But when it was unavoidable, it was done by the means of napkins put under me, and so I was lifted up by persons placed on each side.

IN this condition I remained till EASTER, when I was very desirous to return to the convent, although I seemed nothing but skin and bone, and continued in that miserable condition for near eight months afterwards. I was deprived of the use of my limbs for very near three years. I praised God as soon as I became able to go with crutches, and passed through the whole in much resignation to his will, and even with cheerfulness, except at the beginning, when my pains were most exquisite. My mind indeed was so fully resigned to the will of God, that I could have been contented to have remained always in the same condition. I thought that all my desire after health was only that I might, in solitude, expect in prayer that which I had been instructed in, towards which (in my

* Hence she was first in haste to confess, and then to get absolution from a priest or friar; as she believed that priests and friars were invested with a power, after confession, to give it.

sick

sick chamber) I thought there was no opportunity. I took great care to speak evil of no body, and to hinder others from doing it, as much as I could, so that it was well known, where I was, people's characters were secured from evil tongues. I ardently longed for solitude. It was pleasing to me to think and to speak of God: And if I met with any persons like-minded, it gave me more pleasure and satisfaction than all the politeness, or to speak more properly, than all the vanity of worldly conversation. I felt great concern if I thought I had, in any thing, at any time, offended God; insomuch that I remember, that many times I durst not attempt to pray, as I feared in prayer to bring greater pain of mind on myself. Nor did this pain so much arise from fear, as from reflecting on the comforts I had often experienced in prayer, the special favours God had dispensed to me therein, and how ill I had requited his goodness. These instances of the fear of God tended to my improvement, whilst I perceived that fear was so accompanied with love, as to cause me but little to regard any pain attending it.

C H A P.

C H A P. III.

THOU then, oh my God, wast graciously pleased once more to bless me with health, in order that I might serve thee the better. But behold the frailty of human nature, when departing from thee. As my health increased, I began to slide away from one degree of vanity to another. At last I ventured upon such opportunities of sinning, and plunged my soul into such dissipation, that I could not think of returning to God, or addressing him in prayer. This was a most pernicious deception of the enemy. Under the notion of humility, I was afraid to exercise my heart in that duty, seeing myself so vile. I thought it would be better to live as others did (tho' I seemed to be the worst of the wicked) than to continue in the exercise of that spiritual application and free intercourse with God: For indeed I looked on myself as much more worthy of being a companion of infernal spirits, than to approach him who is pure and holy; and that I only deceived the people by external appearances, which seemed good, and passed for such. I therefore concluded that I had done myself much harm by not continuing shut up in a convent: For liberty, which people of a steady conduct might use with safety, had certainly ruined me, had not the Almighty, by many extraordinary ways and means, delivered me from the infinite danger I was in.

If parents would follow my advice, it should be not to send their children to such a seminary or convent, where their salvation is in greater danger than even
G g in

in the world. Oh rather let them marry, though ever so meanly, except they are of themselves inclined to good: And even so, God grant that it may help to preserve them when they are there! It is exceedingly to be lamented that so many, desirous of being separated from the world, and set free from the dangers which are in it, enter into a convent with a view of dedicating themselves to the service of God, when in fact they enter into a little world, tenfold worse than the great one, where they know not what to begin upon, nor how to help themselves. The way of true holiness is so little observed there, that any one desirous to lead a life of strict piety, has more to fear from the companions of the order than from the very devils themselves.* Here one needs to use more caution and dissimulation, in speaking of a friendship and communion with God, than upon the subject of irregular friendships, and inclinations which have their rise only from the enemy. I know not why we are so apt to wonder that so much evil is at this day to be found among the christian churches; since those

* WHEN I came to this passage, it surprized me, being what I did not expect. I find that the order of the *Carmelites* was at first tied down under very strict rules, which, being thought too severe, were mitigated by Pope INNOCENT IV. in 1245. From hence TERESA afterward applied herself to reform the disorders she saw so rampant in their cloisters, by restoring them to the primitive austerity and strictness, instilling first among the Nuns, and then among the Friars, the order of the barefooted *Carmelites*.

For in the monastery of the mitigated *Carmelites* which she was in, it appears that she had remarked such disorders and private vices as shocked her. What abominable deeds of darkness were carried on, in the monasteries in *England*, was twice discovered and laid open to the public, on a search made, in the reign of King HENRY VIII. I grant that if an institution be right, it ought not to be blamed for the abuses committed in it by wicked intruders and deceivers: But this institution is indeed, at the very best, like putting a lighted candle under a bed, instead of bringing it forth, to be properly placed, for the more useful diffusion of its light to the dark world.

who

who ought to be an example to others, and from whom every virtue should be learned, have so marred the work, and lost all the life and spirit which had remained of the first holy fathers. Oh may it please the divine Majesty to remedy this great evil, as he knows it to be much needed! Amen.

WHEN I first came into the community, I had not the least suspicion that it would have had so hurtful an effect on my mind: But some time after, being in company with a certain person, the Lord caused me to see that such acquaintance was for me very improper. My Lord and Saviour JESUS CHRIST appeared to me with a severe countenance, and by his rebukes made me sensible of his displeasure for entering into fellowship with such. With the eyes of my soul I beheld him more evidently than I could have done with those of my body. The idea of his form and appearance has ever since continued with me so distinct, that though it is more than twenty-six years ago, it is as if I saw him even now present before me. It discomposed and terrified me to such a degree, that I never could bear to see the person I had conversed with. Probably other things too had done me hurt, which were less perceived by me, and through the crafty wiles of the enemy unsuspected.

AMONG the sisters of the house I had in one of them a true friend, somewhat advanced in years, a zealous servant of God, who sometimes admonished me: But all the good I then reaped from it was to take offence, and to think she was displeased without a cause. I relate this purposely to shew on one hand the excess of my iniquity, and on the other hand the great extent of God's goodness, at the very time when my ingratitude justly merited his highest indignation.

I WELL remember what earnest desires I felt, in the beginning of my illness, when utterly incapable of helping

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helping myself, to excite others to the ardent pursuit of true piety and goodness. Having at this time a flow of tender affection for my dear father in particular, strong were my desires and prayers on his behalf, that he might be blest with the heart-felt enjoyment of the same good which I seemed to be possessed of through that near access to God in prayer, which then was granted me, and brought with it a most certain evidence that it was the highest God attainable. I endeavoured therefore with all my ability, or that which was given me from above, to prevail on him to devote himself to God entirely. I also lent him such books to read as were best suited to this great and good end. And indeed to him this care of mine was signally blest. It obtained such effect, and wrought on him so much, in the space of five or six years, that I could not forbear returning praises to God for the great success he was pleased to bestow on my fervent desires, and labour herein. My dear father met with many heavy crosses, and oppositions from divers quarters, which he bore with the greatest meekness and patience, and through them all continued stedfast in his submission to the divine will. He visited me often, and his visits were very reviving and comfortable, his delight being to commemorate the goodness of God, and to speak about heavenly things. But alas! I was now become too conscious to myself of dissipation, and of the neglect of my indispensable duties. I could not help confessing the truth to him. For a whole year I omitted the practice of prayer, imagining it to be out of humility, as being sensible of my unfitness for it. He however having, through a constant fidelity, attained a high degree of perfection, came not so often to see me. His visits were short. He would say that to tarry longer was only loss of time. Many others beside him I had been instrumental to draw into the same state of inward prayer, though I was now in the disuse of it myself.

ABOUT

ABOUT this time my dear and honoured father fell ill and died. His end crowned his life. It may be said of him, *he finished his course with joy*. It gave us who were near him occasion to praise God, both on his account, and for the many wholesome instructions and advices he gave us before his death. He very earnestly exhorted us always to serve God, and well to consider that every thing here below is but transitory. He told us with tears how much he repented that he had not served the Lord with greater diligence; and wished he had been amongst those of the most rigorous order known.

Very painful to my mind was the life I then lived, because I had in prayer a most perfect perception of my faults. On one side my God called me, on the other I followed the world: And though divine things were very acceptable to me, yet I found myself still bound by things temporal. I sought to obtain a compromise betwixt these two, notwithstanding their contrariety, and the wide difference which there is betwixt a sensual and spiritual life, and betwixt the satisfactions attendant on each of them. From hence I underwent much agony of mind, all its tranquillity, and sense of goodness, being frequently interrupted by the intrusion of a thousand impertinent thoughts. Many years passed on thus, inasmuch that I cannot help wondering at my continuing so long in a wavering undetermined state. Were I but to relate all the instances which powerfully withheld me, and also the dangers from which I have been delivered, how could I sufficiently admire that grace which preserved me, which thou, oh my God, didst continually favour me with! Even at the very times of my offending thee, thou wast pleased to turn my penitences into a preparation for higher enjoyments of thy blessed self. Thou hast vouchsafed, oh my supreme and only sovereign, through these methods, at once the most comfortable and the most painful, to induce me effectually to re-
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turn to thee. It is a miserable case indeed, amidst such a variety of dangers, as great as perhaps ever happened to any, to be destitute of every friendly help. By the means thereof, if I had met with it, I might have been preserved from such frequent relapses.

I THEREFORE advise those, who are determined to accustom themselves to the exercise of spiritual prayer to God, to seek after an acquaintance with such as are habituated to the practice of this duty. Much depends on it, not only to their furtherance in that way, but also to the acquiring many virtues and solid advantages. Where people follow the vanities of the world, nobody regards the omission of it as any fault; so much are their minds darkened, and their judgments perverted thereby: But once a person begins to betake himself to God, numberless oppositions arise, and render the assistance of experienced persons necessary for their support, till such time as they are grown, and of sufficient strength to withstand the onset, and to avoid or bear the distresses and trials thereof, which otherwise, in a weak state of infancy, might be likely to overwhelm them. In regard to myself, I may say, that had it not pleased God to discover to me this truth, and to furnish me with opportunities of often conversing with spiritual and experienced persons, I should have certainly been lost, through the many relapses which befell me. My friends indeed were many; but then they were chiefly such as led me astray, from which defection there was none to assist me in the much needed recovery; so that to me it really seems a matter of wonder that I ever recovered at all. I am therefore under very great obligations to extoll and adore the mercies of my God, whose hand alone raised me up from death to life, even into his own pure love and service: . Blessed be his holy name for ever. Amen.

C H A P.

C H A P. IV.

IT is not without good reason that I have diligently traced the strange revolutions of my former days. It indeed makes me sensible that the perusal of such a succession of inconstancies can afford little pleasure to any: Yet I desire such as peruse it may reap this advantage from it, to have a dread of such stubborn ingratitude to him that bestows on us all that is good. I wish it were in my power properly to describe by what means, so very often during that time, I proved unfaithful: But I may acknowledge in short, that it was owing to a defect on my part, in not duly applying myself to derive strength to my mind from prayer, to enable me to abide steadfast in my duty to God. Near twenty years I floated on the moving waves of this turbid sea, one while falling then rising again, yet not rising as I ought to have done, seeing in so short a time I ever fell again. In that space indeed, sometimes for several months, and once a whole year, I lived in such constant vigilance and devotion to God, *as to have always a conscience void of offence both toward him and man.* Such good days were however few, but the evil days many. When I was indisposed in body, my soul was in a better condition, enjoying more of communion with God, as he graciously heard my cry in the day of my distress, and condescended to be my support and comforter therein. I then also took special care only to associate with such as were like-minded.

In this manner have I, for the most part, for eight and twenty years continued fighting, sometimes against
God

God, and sometimes against the world. This my experience I publish for caution to others, as from it I can say that whosoever has begun the practice of prayer to God, though in the mean time he may too often deviate, yet ought he to persevere therein; for it is the only means of his recovery. Let him not yield to the insinuations of his enemy, as unhappily I did, to discontinue it through a pretended humility, but rather stedfastly believe that the promises of God shall not fail, namely if we have compunction of heart, resolving never to offend him more, that he will restore us to his former friendship.

ARE there any who have not done this? Such I beseech in the love of God no longer to deprive themselves of so great a good: For herein is nothing to fear, but much to hope for. Mental prayer is nothing else than with a heart inflamed with the love of God, to desire and seek to walk with him in private, with him who we know loves us, and seeks to draw us to, and fit us for, happiness with himself. Though thou mayest not as yet love him, yet let that by no means discourage thee. Consider that a true and lasting friendship implies a mutual correspondence of both parties. On God's part, as is well known, is nothing wanting. On our part, though ingratitude and inconstancy prevail, yet as much depends on enjoying his friendship, and seeing he loves thee so much, willingly bear the pain which thou feelest in thy approaches to that God who is so far unlike thyself. Oh boundless goodness of my God! Methinks at this time I feel such a correspondence, and such an union betwixt us, as never can be expressed. Oh thou joy of Angels! When my soul, with its affections, is fixed on thee, how earnestly I long to be dissolved into pure love! How great a truth is it that thou willingly bearest with those who have long been averse to draw nigh to thee! Oh how true a friend thou shewest thyself to be, my Lord and my God! How kindly thou dealest

dealest with us, how patiently thou waitest for us, requiring us to come to thee in thy manner, yet in the mean time condescending to bear with us in our manner; and for a slender repentance of ours, forgetting all our offences! Of this I have had a most convincing experience, and cannot but wonder that the whole world is not attracted to thee, through the power of such extraordinary love as thou continually makest manifest. It is only by drawing near thee that the ill-disposed can become upright.

ONE day as I went into my chamber to pray, I saw CHRIST my Saviour much wounded and deeply afflicted. It affected me exceedingly to think how much he had suffered for us. It struck me with a sense of my ingratitude toward such great and manifest love. I cast myself at his feet, and with a flood of tears most humbly besought him, that he would in future so strengthen me as never more to offend him.

ABOUT that time I met with the book of St. AUGUSTINE'S confessions. When I began to read it, it seemed to me as if I were particularly described therein. When I had read his conversion, and after what manner he heard a voice in the garden, I could not help thinking I was spoken to after the same manner. I wept much at the sight of my condition. How must the soul suffer, when it sees it has lost its liberty, which, as a conqueror, it ought to have maintained! But when the Lord brought me out of the state of death I had been in, then my soul seemed to be overshadowed and filled with his majesty and glory. I therefore felt a greater desire to be totally occupied with him alone, and to avoid all avocations from him, that nothing might interrupt me therein. My soul was filled with consolation even throughout this whole year. I was not however so bold as to pray for such overflowing joys, but instead of these, that he would forgive my sins, and give me grace not to offend him any more.

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I thought it was goodness enough to me that he would tolerate me in his presence, fully sensible that, if he had not drawn me, I should never have come to him. Once indeed, being in great barrenness, I remember I desired some renewed consolation: But as soon as I reflected on what I had done, I was ashamed of my being so deficient in humility.

SOMETIMES at unawares I had such a sense of the presence of God, as thoroughly dispelled every doubt, and satisfied every faculty of the soul. In that state the will only seems to live: The understanding is not employed, although not lost. It is as it were amazed at the multitude of divine things therein perceived.

I PRAY that, to whomsoever this may come, they would publish all I have said concerning the evil of my life, so that the world may take warning by it, and be no longer deceived in thinking any good to be in me: For this I can say of a truth, so far as I know myself, their doing so would give me a pleasure: But what I have now to relate I must not permit to be so published, of whom it is spoken, or who hath written it. For this reason I name not myself, but intend so to write, as much as possible, that it may remain unknown. If it please God to permit me to speak of any good, that good is his and not mine; seeing of myself I am ignorant, and altogether evil, and have neither been instructed by the learned, nor by any body else. I am obliged to steal opportunities to write, and even that with much trouble, as it hinders me in my business in the convent, where I have very much to go through. If I speak of any good, God permits it for the sake of others. He well knows, my only desire is to praise him, as he has been most graciously pleased out of a barren waste to make a garden full of pleasant flowers. God grant that it may never become again as heretofore!

END OF HER OWN ACCOUNT.

Thus

Thus far she has continued the thread of her Narrative, and from hence passes into a wide field of contemplative observations, which I think likely to be edifying to very few; to most readers rather tedious to follow her through the mysterious and intricate maze: I shall therefore satisfy myself with barely reciting the contents of some of her following chapters, and supply what remains by a brief summary of her life delivered by Ribera.

CHAP. V. She describes her several experiences in the state of prayer, and first of all on meditation. VI. Of the prayer of rest. VII. The repose of the powers of the soul. VIII. The union of those powers. IX. Of extasies and other graces, &c. 22 chapters in all.

THE abridgment of FRANCIS DE RIBERA informs us that when she was about twelve years old, it pleased God to take away her mother, which very sensibly afflicted her. After which she read the Epistles of St. Hierom, and was so affected by them as to resolve on a religious course. Having applied to her father, and being refused his consent, early in the morning, on the day of the commemoration of *All Souls* in the year 1535, being now twenty years of age,* without saying any thing to any one, except one of her brothers who accompanied her, she went to the monastery of the incarnation at Avila. *What follows this agrees in general with her own account, as before given.*

THIS Author goes on thus. She found no small difficulty to leave certain friendships, which, for her advancement toward perfection, she was obliged to quit. It seemed to her at first to be great ingratitude to do it: But one day having been a long time in prayer, as

* Sixteen years of age, or any time after it, was fixed on by the Council of Trent, for admission into monasteries.

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she was beseeching the Lord to enlighten and help her, being intent on pleasing him entirely in all things, she heard in the very bottom of her soul these words, "I will not that henceforward thou have any familiarity with men, but with angels." After that time she could have no friendship but with such persons as were spiritually minded, and loved God, who multiplied his favours to her, teaching her the divine truth, and shewing her great and sublime visions: Yet she was proved with hard oppositions and contradictions, even from some whom she esteemed servants of God, who were permitted for a time to be blinded toward her, but were afterwards brought by the Lord to know the truth, and to change their opinions.

GREAT was the edification with which she lived in her monastery at this time and much good she did by her pious example, by the light which shined in her good works, notwithstanding all her endeavours to hide it. Many noted persons have averred that this seraphic virgin was able to teach the sciences of mystic divinity, as perfectly as the greatest Doctors used publickly to teach other sciences.

AFTER having with great diligence, and through much opposition, founded the monastery of the barefooted *Carmelites*, who were to observe the primitive rule of that order, without any mitigation, the General of the *Carmelites* came to *Avila*, and gave her, without being asked, very large letters patent to empower her to found more such monasteries. She made so good use of this power, that she founded no less than two and thirty such monasteries (as at *Palladolid*, *Burgos*, *Malaga*, *Seville*, and other towns and places) as well of men as of women, in which business she at length obtained the favour of the king and grandees of the kingdom, and of Pope GREGORY the thirteenth.

HEREUPON

HEREUPON the author writes, "Who would ever have thought that one sickly maid, placed in a monastery, with so many bonds of religion and obedience, without money, without the favour of the world; yea, with so many contradictions and persecutions, was to be the Mother of so many and so good children, a Foundress of so many monasteries, and to reform an Order which had now been for so long a time in the condition wherein she found it? What man would have dared to undertake such great things? Who would not have lost courage, after he had undertaken them, meeting with so many difficulties, impediments, murmurings, oppositions of all sorts, from persons secular and ecclesiastical, good and bad? She never forbore to undertake or to prosecute any thing, for any labour or difficulty that occurred, provided she knew it to be for the service of God, believing he would not be wanting to those who serve him: Wherefore she went on as well satisfied as if she had all the world on her side. After she had laboured much in a thing, if she came to see that the Lord would be more served in leaving it, she left it off as easily as if she had done nothing at all in it. She made small account of the aids of the world. She did not put any confidence in them. She said they were like sticks of dry juniper, which instantly broke if any weight were laid upon them; and that the true Friend, in whom we ought to confide and hope, was our LORD JESUS CHRIST."

THIS solid hope proceeded from her manifold experience of the goodness of God toward her, and the many favours he had done her. Her books are full (as out of the abundance of her heart she could not forbear speaking) of the most ardent desires with which she was filled for the glory of God. Writing of the state of her soul to one of her confessors, she says, "It does not seem to me that I live, or have any

"any will; but that there is in me one who governs me, and gives me strength. It being so painful a thing to me to be separated from God, I am willing to live for the love of him, and to suffer hard labours and persecutions. I care for no other thing, neither honour nor life; nor do I desire in any sort my own private interest, but only his glory." When she did any thing wherein she found great difficulty, in order to please God therein, she made no account of the pain she endured. Concerning the love of God she said, "That it did not consist in having tears, gifts, or tenderneſſes, but in ſerving him with juſtice, fortitude and humility; and that it was got by reſolving to labour and ſuffer for God, and in faithfully executing what he commands."

THE love which filled her heart, toward God and her neighbours, made her expoſe herſelf to ſo many labours, take ſo many fatiguing jourmies, when afflicted with maladies and pains of body, through colds, rain, ſnow and exceſſive heats; in fine to found ſo many monaſteries where, by the cloſe and daily exerciſe of chriſtian virtues, ſuch a number of ſouls might be ſaved. She dearly loved faithful preachers, and all thoſe who laboured to gain ſouls to the Lord, earneſtly importuning him to grant a power to her prayers, to gain ſome to his ſervice, while the grand enemy drew ſo many from him. She ſays herſelf, that the Lord did her ſo many favours in drawing ſouls out of grievous ſins, and bringing others to a great experience of chriſtian perfection, that ſhe ſhould both tire herſelf and the reader if ſhe were to recount them. She ſhewed on every occaſion the greateſt care, charity and tenderneſs to the poor, the ſick, the afflicted in body or in mind. She even loved thoſe who perſecuted and uſed her ill, who hindered her in her works, or perſecuted her both by words and actions. She would not permit any of them to be ſpoken ill of, no not even in jeſt, but

but would have them ſpoken well of or excuſed. She ſaid, "Seeing we know moſt certainly that CHAIST is with us, we ought not to let ſlip ſo good an opportunity of treating with him, but ought, as often as we can, to ſet apart a good ſpace of time to be with him, not employing our thoughts on any thing elſe. This ſhe recommended very much, ſaying, "If when he was in the world, outwardly, ſick people were cured only by the touch of his garment, what doubt is there but that he will do miracles, being within us, if we have a lively faith, and that he will give us what we aſk him, as he is in our houſe? He does not uſe to pay ill for his lodging, if he be well received and entertained. This is therefore a very good time for us to negotiate with him, ſince it pleases him much that we ſhould keep him company."

SHE was very careful in making and keeping all things neat and handſome, which concerned the ſervice of the holy Communion, as the altars, chalices, and the like. Amidſt all her virtues and ſingular graces ſhe was ſo humble, that ſhe took pleaſure in manifeſting her faults, ever guarding againſt any eſtimation of herſelf being expreſſed, eſpecially by perſons of note and authority. For this purpoſe ſhe kept in her view her paſt ſins and inſtancies. She avoided as much as ſhe could all the honourable offices of her houſe, chuſing to be a *Siſter Converſe*, and to ſerve as ſuch in the loweſt and moſt painful offices of the houſe; with great joy alſo ſerving her week in the kitchen, and doing every thing well therein. For many years ſhe was much proved with the abſence or want of her Beloved; ſhe thought ſhe did not deſerve the comforts of his preſence: She then deſired only two things, firſt, that he would keep her from ſinning againſt him, and ſecondly, that he would aſſiſt her to labour and to ſuffer for him. She ſaid, "Our Lord was a great lover of humility, becauſe

"because he much loved truth; and humility is a certain truth, which is to know the little that we are, and that we have no good thing of ourselves; And that there was no fear of hurting either soul or body by it, but on the contrary much real profit every way reaped from it."

Hence she strictly charged her *Religious*, when they were blamed or accused, not to defend or excuse themselves, unless some just cause required it, for that God would speak for them: "And besides, all things well considered, we are not, *said she*, blamed without cause, seeing we are full of faults; and if those be not in us which are said of us, we have many others. We have honour enough done us that those we have are not spoken of. The truly humble ought to desire to be meanly esteemed, and to submit to be persecuted even without cause."

From this profound humility, and knowledge of herself, proceeded her patience, and desire of suffering for JESUS CHRIST; for how great soever her pains were, she always thought them too light in comparison of what her sins deserved. In her body she suffered very grievous maladies, many of which lasted till her death, which she endured with wonderful patience. She even prayed that she might never be without pains, finding a spiritual benefit resulting from them, driving her home to the good Physician there. They made a poor little bed for her, when she was sick in the hospital; hereupon she said, "Oh, my dear LORD, how sweet and delicate is this bed, compared with thy being on the cross!" When any expressed a compassion for her, she said, "Don't take pity of me, for my LORD endured much more for me when he drank gall and vinegar." CHRIST taught her this virtue of desiring to suffer for the love of God, saying unto her, "Dost thou think, my Daughter, that merit consists in enjoying? It does not

"not consist in that, but in labouring, suffering and loving. Believe it, my Daughter, that he is most beloved of my Father to whom he gives the greatest sufferings, and a love corresponding therewith. In what can I more shew my love to thee, than in willing for thee that which I have willed for myself?" She always eat very little, and drank no wine. If her superiors and confessors would have permitted her, she would have done extraordinary penances.

Her affection for holy poverty was indeed very rare. Hence she greatly opposed the foundations of monasteries which were to be rented, and willingly undertook such as were to live upon alms: And when there was the least provision in the house she was most content. She desired that poverty should be seen in all things belonging to her monasteries, remembering that the LORD of the world had not a house, or place where to lay his head. "Oh my God, *said she*, how little do fair or sumptuous buildings conduce to the real benefit of the soul!"

SHE used to say that perfection consists in this, that our will be conformed to that of God, to will that which he wills, whether it be sweet or bitter. "This alone, *said she*, is the true union with him, but the too great fondness for spiritual enjoyments is rather an union with *self-love* than with the will of God."

RETURNING from BURGOS, on her arrival at her native place, she had an assurance in her own mind, that the LORD was about to condescend to her longing desires to be dissolved and to be with CHRIST. She continued instant in prayer. Amongst other things she said, "Oh my LORD, my Spouse, the hour I have so much desired is now come. It is now time

"that we see one another. It is what I long for; and
 "may thy holy Will be done. I must now quit this
 "low mortal state, and enjoy with thee what I have
 "so much desired." She often repeated certain verses
 of the Psalms, and particularly that half verse, "A
 "humble and contrite heart thou wilt not despise."
 So she continued in prayer, in great peace and tran-
 quillity, till she rendered up her soul to her CREATOR:
 Which was about nine o'clock at night, on the 4th
 of October, the day immediately preceding the 15th,
 by reason of the change of the calendar in the
 year 1582, GREGORY XIII. being Pope, and PHILIP
 II. King of *Spain*. She was canonized for a saint by
 Pope GREGORY the XVth. Her feast is annually ce-
 lebrated through the whole church of *Rome* on the
 15th of October.

The LIFE of
 FRANCIS DE SALES,
 Bishop and Prince of *Geneva*.

THE writer of his life begins thus. "Heaven
 "made a rich present to the World (on Thurs-
 "day the sixth of August) in the year 1567, the
 "birth-day of blessed FRANCIS DE SALES. His pa-
 "rents were both eminent in virtue and blood."
 And goes on thus. "He was born in his seventh
 "month; by reason hereof, he was so tender that he
 "was kept the first year wrapt in cotton, the nurses
 "not

"not being suffered to touch him with their hands.
 "The chamber he was born in was dedicated to St.
 "FRANCIS DE ASSIZE, and therefore he was called
 "FRANCIS. His countenance was so lovely, and his
 "behaviour so modest, that the sight of him raised
 "the idea or meditation of an angel's beauty."

THE first impressions given him were the fear of
 sin, and the love of virtue. When he was of age to
 leave his father's house, he was sent to the college of
Annecy, and thence to *Paris*. At the age of twenty-
 three or twenty-four years he commenced Doctor, with
 the approbation of twenty-eight Doctors, who knew
 not which to admire in him most, whether his exten-
 sive genius, or his exemplary piety.

On his return into *Savoie*, his father intended to intro-
 duce him into the parliament of *Chambery*, not know-
 ing that God had chosen him to labour for his glory
 in a more sacred sphere.—He turned to M. DEAGE,
 his governor, and said, *I see, Sir, that God calls me to*
follow him in the way of the cross: I must obey him.
 From that time his heart became so in love with the
 holy crucified Jesus, that he desired nothing but the
 cross. He then discovered his desire to his parents,
 and in all humility begged their consent; which hav-
 ing obtained, he instantly took the cassock, confirmed
 his mind in the contempt of the world, grew more
 zealous in the service of God, at once took the lower
 orders and the first of the holy ones; acquitted him-
 self in such a manner therein, as to be judged fit for
 higher employments; the provostship of the cathed-
 ral church of *Geneva* was given him, with express
 commission to root hereby out of the countries of
Chablais, *Gaillard* and *Ternier*. He spent the days in
 preaching and catechising these seduced souls, and the
 nights in imploring their conversion by prayers and
 penances. In administering spiritual nurture to others,
 he forgot to allow corporal nourishment to himself.

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He lost half his sleep by the frequent conferences he had with hereticks. It cannot be expressed how happily the people of this poor land were altered and improved by his care and vigilance; so plentifully heaven blessed his labours! In two or three years he almost extirpated out of it that heresy which for seventy years had been taking deep root in it. Monsieur de GRENIER, bishop of *Geneva*, upon a certain knowledge which he had both of his virtue and abilities, chose him for his coadjutor, and obtained the approbation of his choice at *Rome*, by Pope CLEMENT the eighth; and a little after he was consecrated bishop of *Geneva*. To acquit himself worthily of this charge, he resolved to take for his pattern St. CHARLES BOROMEUS; beginning, after his example, to reform the clergy, to re-establish the ecclesiastical state in its former fervor and piety, to furnish the benefices with fit persons, and to compose a particular ritual. He laboured so powerfully in reforming the manners of the laity, that the people of *Geneva* became altogether changed. He likewise preached at *Paris*, to the great satisfaction of all, and with such effect that king HENRY IV. desired to detain him in *France*, promising him a better bishoprick than that of *Geneva*. But he, having no relish for such kind of honours and preferments, would not break his faith, which he had given to his first Spouse. From *Paris* he returned home, and employed himself more fervently than ever in his duties.

FROM the care of the perfection of worldly people, he proceeded to the instruction of religious persons, and founded the Order of the Nuns of the Visitation, whose meekness, piety and charity revive, even at this day, the spirit and memory of their founder. He received a command from the pope to compose the rules of this new order, which he did so prudently as to be esteemed the instrument of the Holy Ghost, designed for the establishment of an order

der so honourable to the church of God. He took particular care of this order, sowing such good seeds by his pious labours, that from them he saw fruits of sanctity growing up. The love of God possessed him entirely, and that of his neighbour made him keep a list of all the bafeful poor in the town, whom he privately relieved. His love of holy poverty was so great that, in imitation of St. CHARLES BOROMEUS, he wore one suit of clothes more than nine years, and chose for his last retreat a gardener's house, to the end he might die the more poorly. His chastity, though often assailed by the enemy of mankind, was always victorious: And he preserved his innocence in sharp trials, wherein others would have suffered shipwreck. His humility was such that he thought himself happy in opportunities of instructing and serving the meanest persons, and every where sought the lowest place. His innocence was so like that of a dove, that, by his discourse it was easily judged what was in his heart; his mildness so extraordinary, that one look of his hath gained many souls to God; his prayer so fervent, and so constant, that amongst his greatest employments he kept all the powers of his soul united to God. In fine, his perfections were so well known, that several popes have commended him; the kings of *France* and *Spain* honoured him, and all good prelates endeavour to imitate him.

GOING to *Avignon*, in the service of the duke of *Savoy*, he took his last leave of many of his friends. Being arrived at *Lyons*, he fell sick, and passed out of this world to a better, at eight o'clock at night, the twenty-eighth of December 1622, after he had lived fifty-five years, and had the oversight of the church of *Geneva* twenty-two, in the state of a most innocent and exemplary life.

He left behind him some pieces in *French*, the chief of which is his *Philotea*, or, *Introduction to a Devout Life*,

Life, consisting of five parts, each containing a good number of chapters: At the end he gives some maxims of piety, out of which I have selected the following, *viz.*

Some Choice MAXIMS, of PIETY,

by FRANCIS DE SALES.

First. Toward GOD.

1. **H**E, that covets not to love God, still more and more, never loves him enough. Much of this divine exercise is not sufficient to him who would stop there, as if he were satisfied.
2. Let us be what God will, so that we may be his; and not be what we will ourselves, against the will of God.
3. There is nothing so little, as to be slighted in the service of God.
4. We must never forsake God's service, nor refrain from good works, whatever opposition or ingratitude we meet with: For whoever seeks God ought never to be discouraged by the faults of men.
5. Where God's will is accomplished, daily bread is never wanting.
6. All our actions take their value from their conformity to the will of God.
7. The love of God and suffering are the most acceptable

ceptable sacrifices we can offer to him, who saved us by love and suffering.

Second. Towards our Neighbour.

8. We cannot love our neighbour too much, but we may shew our love too much.
9. We must never endure to hear evil spoken of any, but of ourselves.
10. We must never undervalue any person. The Workman loves not that his work should be despised in his presence. Now God is every where present, and every person is his Work.
11. In matter of good works we must speak little, and do much.
12. It is a great evil not to do good.
13. The just man never dies unprepared; for he is well prepared who perseveres in christian justice to the end

Towards Ourselves.

14. He that most mortifies his natural inclinations receives most of supernatural inspirations.
15. Meditate often on eternity; and accidents of this mortal life will the less trouble you.
16. All devotion is false which is incompatible with our profession.
17. It is the great misfortune of man to desire to enjoy those things which he should only use.
18. There is no better way to end a true spiritual life happily than daily to begin.
19. Who expect to have a share with Jesus glorified, must first bear a share with Jesus crucified.

20. Our

20. Our free will is never so free, as when it is devoted to the will of God; never so much a slave, as when we serve our own lusts; never alive but when it dies to itself; nor ever dead but when it lives to itself.

21. Virtues never have their full growth, but when they bring forth desires of advancing; which, like spiritual seeds, serve to produce new degrees of virtues.

22. We must never speak of God, or of things which concern his service, carelessly, by way of discourse or entertainment, but always with great reverence and humility of mind.

23. Whatever holy action we do, we please not God, except we do what he requires of us: No more than a painter, in representing an eagle, pleases him who desired a bee.

24. Being exercised by probations we must not grow impatient, but rest quiet in a humble and cheerful resignation to the will of God.

25. We shall never have right peace with ourselves, but when we have peace with God.

26. All our devotion must not be in our oratory, in the church, in meditations, good desires and prayers; but we must proceed to practice; and remember to live according to the resolutions we have made in the fervor of our devotion.

27. In the house of the just man every thing is busy. There is nothing unprofitable or slothful.

28. Reason, invested with mildness and gentleness, has great force and lustre; but with rage and choler it loses both.

29. We ought not to disquiet ourselves in our trials and infirmities; but glory rather in our weakness, to the end that God's power may appear in us, supporting it against the force of Temptation.

30. The man who refers himself wholly to God is enabled thereby to do many good deeds; and rendering

ing faithfully all honour to him, it is incredible what wonders God works by that man's means.

31. The spirit of a good man does not strive to undertake much, or to make a great noise and shew; but, in all plainness and sincerity, he labours to do well what he undertakes, and that purely for the love of God.

Discourse of Dr. TAULERUS with a BEGGAR.

A GREAT Divine prayed to God, during the space of eight years, that he would be graciously pleased to direct him to a man who might teach him the true way to heaven. It was said to him at length, "Go to such a church porch, and there thou shalt find a man, who will instruct thee in the spiritual life." Accordingly he went, and found a poor beggar very meanly clad. He saluted him in these words, "God give you a good day, my friend." The poor man answered, "Sir, I do not remember that I ever had an evil day." The doctor said to him, "God give you a good and happy life." "Why say you that?" replied the beggar; "I never was unhappy." "God bless you, my friend," said the doctor, "Pray, tell me what you mean." He replied, "That I shall willingly do. I told you first, I never had an evil day; for when I have hunger, I praise God; if it rain, hail, snow or freeze, be it fair or foul; or if I am despised or ill-used, I return God thanks; so never had an ill day: Nor have I ever been unhappy, since I have learned always to resign myself

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"to his will, being very certain of this, that all his works are perfectly good: And therefore I never desire any thing else but the good pleasure of God." Then said the doctor, "But what if the good pleasure of God should be to cast you hence into hell?" "If he would do so," replied the other, "I have two arms to embrace him with; the one whereof is a profound humility, by which I am united to his holy humanity; the other is love or charity, which joins me to his divinity. Embraced with these two arms he would descend with me thither, if thither he ordered me: And there I had infinitely rather be with him, than in paradise without him." Hereby the doctor learned that a true resignation to the divine will, accompanied with profound humility of heart, is the shortest way to attain God's love.

AFTER that, he asked him again from whence he came. The poor man answered, *God sent him*. The doctor enquired of him *where he found God*. He replied, "I found him when I had renounced all the creature." "And where did you leave him?" said the doctor. He replied, "With the poor in spirit, the pure in heart, and men of charity." "But who are you?" says the divine. "I am a king," says the beggar. "Where is your kingdom?" says the former. "In my soul," says the latter: I have learned "to bring into subjection, and to govern, my senses, as well outward as inward, with my affections and passions, which kingdom is undoubtedly superior to all the kingdoms of this world." The doctor then asked him by what means he had attained to such perfection. He answered, "By silence, vigilance, meditation, prayer, and the union I had with God. I could find no sure repose, or comfort, in any creature of the world; by means whereof I found out my God, who will comfort me world without end. Amen.

COM-

Comparative View of the Lives of St. TERESA and M. GEJON.

THEY were both favoured with early inclinations to piety, which they lost in vanity, when falling in with vain associates, and fond of romances. They were secretly smitten for their defection, and then turned to the Lord. Their best inclinations revived, when they were linked in close friendship with the wise and virtuous. These observations merit the solid regard of such as are young. We may remark from them both, that a sincere and ardent love of God, in every nation, produces the good fruits of devotion of the *Soul* to him, humility toward *itself*, charity toward others, diligent exertion of its faculties in his service, in promoting his love in others, a steady and patient walking in the path of duty, which the *manifestation of his spirit* discovers, therein enjoying communion with him, and thus steering through life to a glorious eternity.

I MUST in the next place acknowledge, that though M. GEJON was among the Papists stigmatized for an heretic, and TERESA canonized for a saint, I think the life of the former more worthy of esteem, for these reasons, *viz.*

1. TERESA went away, and drew her brother with her, to enter each into a convent, without their father's consent. Though in the *Romish* church such an action pass for meritorious, and from hence I don't find

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that

that she ever after condemned it: Yet I account it a violation of the law of God, and a pernicious example to families.

2. TERESA's labour seems to be in the founding of monasteries, wherein she obtained the favour of the Pope, and King of Spain, &c. But M. GUION's, in promoting a more unconfined, extensive and universal piety on the open stage of the world, both among the lowest ranks, and such as, in the world's estimation, were in high life. This drew on her the wrath of the popish priesthood: But the Lord was on her side; and he sang his praises in the prison-house.

3. M. GUION's fixed conversion to God began earlier, and continued longer, than TERESA's. The former held about fifty years; the latter but little more than half that time, if so much.

Some NOTES omitted in their proper places.

1. *Recollets*, (page 112) were a congregation of reformed *Franciscans*, called also *Friars minor*, of St. Francis of the Strict Observance; established about the year 1530, by Pope Clement VII.

2. *Bernabites* or *Barnabites* (pages 117 and 124) were a Monastic Order, said to be so called from the church of St. Barnabas at Milan in Italy, where they were first established in 1533. They profess St. Paul for their patron, and call themselves Canons (or Regulars) of St. Paul.

3. St. *Erasmus* (page 124) and St. *Edme* (page 132) I don't find, no more than many other popish saints we

we hear and read of, who were only honoured as such in the particular places where they had lived, or had been known.

4. *Jansenism*. (page 149) The doctrine of *Cornelius Jansen*, commonly called *Jansenius* Bishop of Ypres, in Flanders, respecting Grace and Free-will. This doctrine was published, after his death, in 1638, in a book entitled *Augustinus*, and by the Bishops of France was reduced into five Propositions.

The 1st was, That some commands of God are impossible for righteous men to accomplish, the Grace being withheld by which they should be enabled to perform them.

2d. A man never resists Inward Grace, &c.

The *Jansenists* appear to have been pretty numerous in some parts of the French territories, but in a private way; not animated by that noble principle, which alone enables to maintain the truth with christian boldness; and to stand the assaults of opposition, in its defence.

End of the FIRST PART.

T H E

THE
L I F E
OF
LADY GUION.

PART II.

FROM HER LEAVING FRANCE
TILL HER RETURN TO IT.

BEING
ABOUT FIVE YEARS.

C O N T E N T S

OF THE SECOND PART.

C H A P. I.

HER departure from her own house, then from *Paris*. Her interview at *Corbeil* with the first Instrument of her conversion. She joins the Flying-coach at *Melan*; goes by the cities of *Lyons*, *Chamberry*, *Annecy* and *Geneva*, to *Gex*.

II. She resides with the New Catholics at *Gex*, where her little daughter is reduced to extremity. Father *LA COMBE*, coming to her, advises her to remove the child to *Tonon*, where she meets with a famous Hermit. Her child fares hardly at first, but soon recovers.

III. Outcry in *France* against M. *Guson*, changed into applauses. A visit from the Bishop of *Geneva*. Wonderful assistance and benefit received through F. *LA COMBE*, now her director.

IV. The excellence and purity of the state into which *CHRIST* had brought her. Her return through *Geneva*, and her dangerous fall from a Horse. Money sent to her out of *France*, for the community she was in.

V. She

V. She voluntarily resigns her estate to her relations, in favour of her children. Her persecutions by an Ecclesiastic, who prejudices the Bishop of *Geneva* against her. Her conduct and manner of life at *Gex*.

VI. She retires to the *URSULINES* at *Tonon*, whither persecutions follow her. A remarkable discourse between the Bishop of *Geneva* and F. *LA COMBE*.

VII. All her letters are intercepted by the aforesaid Ecclesiastic, and calumnies in the mean time spread about her. The Bishop of *Geneva* approves of her design, of doing all the good in her power in his diocese, and gives a remarkable testimony of F. *LA COMBE*. After which he suffers his sentiments to be quite changed again, into a base prejudice, by the aforesaid Ecclesiastic.

VIII. The tranquility of her mind in the midst of probations. Her remarks thereupon, and on the apostolic life.

IX. She writes some letters to the Bishop of *Geneva*, and to F. *LA MOTTE*, but in vain. More oppositions from that vile Ecclesiastic. She is visited and succoured by a sister of hers, but exercised by a Nun, who vainly fancied herself to be highly advanced in piety. F. *LA COMBE*, newly returned from *Rome*, comes to see her. She receives an invitation from the Archbishop of *Sens*.

X. Her daughter, seized with the Small-pox and Purples, soon recovers. Quarrel between her sister and her daughter's Mistress. A digression on the source and causes of tranquility, and of troubles which souls of all conditions find.

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XI.

XI. Divers remarkable instances of the care of Providence commemorated. Duplicity of the Bishop of *Geneva*. Her own exemption from all troubles of mind. She writes her *Treatise of Torrents*, which has been twice printed in *Holland*.

XII. Her entrance into the state of CHRIST's childhood and obedience. She learns to command and obey by the Word. The haughty Nun brought down. How she felt for F. LA COMBE, whether present or absent.

XIII. In her sickness she is favoured with profound views of the future; and with a spiritual communication in heavenly silence.

XIV. Her state represented to her under the figure of *the Woman in the Revelations*. An hospital established by her and F. LA COMBE at *Gex*, for poor people who were sick. Her journey to *Lausanne*.

XV. Her departure from the *URSULINES* at *Tonon*. She lives next in a wretched poor place, where she is grievously persecuted. The Marchioness of *Prunai* invites her to *Turin*, whither she goes attended by F. LA COMBE. She receives invitations from the Bishops of *Aoste* and *Vercil*.

XVI. She is endued with the gift of discerning of spirits, clear of any outward information. The deceit of the Bishop of *Geneva* laid open. A remarkable dream of M. GUION. The excellence and purity of the state, into which the LORD had brought her soul, reviewed and recited.

XVII. She converts a *Religious* or friar; then foretells his infidelity. Singular conversion of another. Her departure from *Turin* for *Paris* by *Grenoble*, where she is visited by many, all whose inward states she discerns.

cerns. The apostolic state described; its nature and effects.

XVIII. Of a set of Friars that violently persecuted those who led a spiritual life, through the exercise of prayer, of which kind we here meet with bright examples; and how some of the very same order of friars became zealous to promote and encourage the spirit of prayer. How M. GUION was made the mother of many children in CHRIST.

XIX. Of a young woman brought out of a state of unbelief and error, becoming sensibly convinced that M. GUION was actuated in her labours by the divine Spirit.

XX. Her exceeding great services, and favours of God conferred on her, in the conversion of souls.

XXI. Her inspiration, and diligence, in writing passages of Scripture and their explications. *A short and easy Method of Prayer*, written by her, printed by a Counsellor of the Parliament. It soon passed through five or six Editions, and was afterwards made the pretext for her imprisonment.

XXII. A violent tempest of rage and envy breaking out against her. Of her spiritual communications and intelligences.

XXIII. She goes with the Bishop of *Grenoble's* Almoner, to pass some time at *Marseilles*. She is in danger of being drowned in the river *Rhone*, in her way to *Valence*. She has great respect paid her by the Bishops of *Marseilles* and *Grenoble*. She embarks on the Sea for *Genoa*, where, after a stormy passage, she arrives. Her treatment there. From thence she passes through a wood infested with robbers, who used to murder those whom they robbed. Four men armed

come up and stop her litter. They saluted her and retired: With sundry other occurrences,

XXIV. Her arrival at *Vercell*, where she is kindly and affectionately treated; and especially by the Bishop, who was so much edified with her conversation, that he made it his study how to detain her there.

XXV. F. LA COMBE ordered to return to *Paris*, and to conduct M. GUION thither. Sorrowful parting of the Bishop of *Vercell* with them. They go to see the Marchioness of *Prunai* who, by their encouragement, establishes an hospital, as M. GUION had done at *Grenoble*. At *Chambery* they met with F. LA MOTHE, their bitter persecutor, though here he put on a smooth and deceitful countenance. All along the road they had a sense of the persecution awaiting them at *Paris*. Some wanted to persuade them to stop, and not return thither; but they thought it their duty to go, to suffer whatever might be allotted them.

APPEN.

APPENDIX

To the SECOND PART.

CONTAINING.

A Lively and Affecting NARRATIVE

OF

THE LIFE of MICHAEL DE MOLINOS, the rapid Progress of QUIETISM (with which M. GUION afterwards was charged, and under that charge imprisoned.) The opposition of the JESUITS thereto, seconded by the King of *France*, and his Ambassador at *Rome* Cardinal D'ETREES, and of MOLINOS being put into the Prison of the *Inquisition*, where he ended his days.

Taken out of a Collection of Pieces, in *French*, Concerning QUIETISM.

Printed at AMSTERDAM, in MDCLXXXIII.

THE

THE
L I F E
OF
LADY GUION.
PART II.

CHAP. I.

I WENT off, in a strange renunciation, and, in great simplicity, scarce able to render the reason of what made me in such a manner quit my family, which I most tenderly loved, being without any positive assurance, *yet hoping even against hope itself*. I went to the new Catholicks at Paris, where Providence wrought wonders to conceal me. They sent for the Notary, who had drawn up the contract of engagement. When he read it to me, I felt such a repugnance to it, that I could not with patience hear it to the end, much less sign it. The Notary wondered at it; and much more so, when Sister GARNIER came in, and told him herself, *that there needed no contract of engagement*. I was enabled through divine assistance, to put my affairs in very great order, and to write sundry letters by the inspiration of the Spirit of God, and not my own spirit. This was what I had never experienced before. But what was given

given me at that time only as a beginning, has since been given me with much more force and perfection, as I shall relate in the sequel.

I HAD two domesticks, whom it was very difficult for me to discharge, as I did not think to take them with me. If I had left them, they would have told of my departure; and I should have been sent after; as I was, when it was known. But God so ordered it that they were willing to follow me: They were of no use to me, and soon after returned into France. I took with me also my little daughter, and two maids to serve us both. We set off in a boat on the river, though I had taken places in the stage-coach, in order that, if they searched for me in it, they might not find me. I went to Melun* to wait for it there.

It was surprising that, in this boat, the child without knowing what she did, could not forbear making crosses, employing a person to cut her bulrushes for that purpose. She then put round me, all over, more than three hundred of them. I let her do it, and inwardly apprehended that it was not without a mystery that she did it. With it was given an interior certainty that I was going to meet with crosses in abundance; and that this child was *sowing* the cross, for me to *reap* it. Sister GARNIER who saw, that, whatever efforts they made for it, they could not hinder her from covering me with crosses, said to me. "What that child does appears to be mysterious;" then she said to her, "My pretty little maid, put some crosses on me too." She replied, "No; they are for my dear mother." She gave her one to stop her importunity, then continued putting more on me: After which she desired some river-flowers, which were there on the water, to

* Melun is a town on the river Seine, 25 miles south-east from Paris, which city also stands on the same river.

doms and empires, methinks I should offer them up with still more joy, to give him the higher marks of my love. But is it a quitting any thing to quit it for him?

As soon as we arrived at the inn, I went to church to pay due honour to my Saviour, and stayed there till dinner time. In the coach my divine love had carried on with me, and in me, a conversation which the others were not capable of; and the cheerfulness I shewed, even in the midst of the greatest dangers, encouraged them. I even sang songs of joy at seeing myself disengaged from the riches, honours and entanglements of the world. God in such a manner protected us, that he seemed to be to us *a pillar of fire by night, and a pillar of a cloud by day*. We passed over a very dangerous spot between *Lyons* * and *Chambery*. Our carriage broke at coming out of it. Had it happened a little sooner, we must have perished.

We arrived at *Annecy* on *Magdalen's* eve 1681: And on *Magdalen's* day the bishop of *Geneva* said mass for us, at the tomb of St. FRANCIS DE SALES. There I renewed my spiritual marriage with my redeemer; as I did every year on this day. There also I honoured the remains of that Saint, with whom our Lord gives me a singular union. I say union: For it appears to me that the soul in God is united with the saints, and the more so as they are more conformable to him: And it is an union of unity which it pleases God sometimes to revive, and awaken in the soul for his own glory; at such times those saints are rendered more intimately present to that soul in God himself:

* *Lyons*, capital of *Lyonnais*, at the confluence of the rivers *Rhone* and *Saone*, a city of very great trade, containing 11 parishes, and about 90,000 inhabitants, 22 miles S. E. from *Paris*, and 45 miles W. from *Chambery* the capital city of *Savoie*, which last is 45 miles S. from *Geneva*.

And

And this revival is as it were an intercourse of friend with friend, in him who unites them all with one immortal tie. Generally all continues hid with JESUS CHRIST in God.

THAT day we left *Annecy*; and on the next went to hear mass at *Geneva*, at the house of the *French* resident. I had much joy at being at the communion; and it seemed to me as if there God more powerfully united me to himself. And there I prayed to him for the conversion of that great people. That evening we arrived late at *Gex*, where we found only four walls; though the Bishop of *Geneva* had assured us that the house was furnished, as undoubtedly he believed it to be. We lodged at the house of the sisters of the charity, who were so kind as to give us their beds.

I WAS in great pain of mind for my daughter, who visibly fell away. I had a strong desire to place her with the *URSULINES* at *Tonon*. My heart was so affected on her behalf, that I could not forbear weeping in secret for her in bed. Next day I said, "I would take my daughter to *Tonon*, and leave her there, till I should see how we might be accommodated here." They opposed it strongly, after a manner which seemed very hard-hearted, as well as ungrateful, seeing she was just worn away to a skeleton. I looked upon the poor child as a victim, whom I had imprudently sacrificed. I writ to Father LA COMBE, intreating him to come to see me, to consult together thereupon; thinking I could not in conscience keep her in this place any longer. Several days passed without my having any answer. In the mean time I became resigned to the will of God, whether to have succour or not.

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CHAP.

CHAP. II.

OUR Lord who took pity on the lamentable condition of my daughter, so ordered it, that the Bishop of Geneva writ to Father LA COMBE, to come as speedily as possible to see us, and to console us. As soon as I saw that father, I was surpris'd to feel an interior grace, which I may call COMMUNICATION; and such as I had never had before with any person. It seem'd to me that an influence of Grace came from him to me, through the innermost of the soul; and returned from me to him, in such sort that he felt the same effect. Like a tide of grace it caus'd a flux and reflux, flowing on into the divine and invisible ocean. This is a pure and holy union, which God alone operates, and which has still subsisted, and even increased betwixt us. It is an union exempted from all weakness, and from all self-interest, which causes those, who are blessed with it, to rejoice in the willing and patient sufferings for CHRIST, both of themselves and of their near and dear friends; an union which has no need of the presence of the body; which at certain times absence makes not more absent, nor presence more present; an union unknown to all men but such as are come to experience it: Nor can it ever be experienced but betwixt such souls as are united to God. As I had never before felt an union of this sort with any one, it appear'd to me then quite new, having never heard tell of the like. It never gave me any doubt of its being from God; for, far from turning away the mind from him, it tended to draw it more deeply into him. It dissipat'd all my pains; and

and fix'd my whole soul in the most profound tranquillity.

God gave him at first much openness toward me. He related to me the mercies God had shew'd him, and several extraordinary things, which gave me at first some fear. I suspected some illusion, especially in such things as flatter, in regard to the future; little apprehending then, that God would make use of me to draw him from this state, and bring him into that of *naked faith*. But the grace, which flow'd from him into my soul, recover'd me from that fear, as I saw it join'd with extraordinary humility; and that, far from being elevated with the gifts which God had liberally confer'd on him, or with his own profound learning, no person could have a lower opinion of himself than he had. He told me, "As to my daughter, it would be best for me to take her to *Temon*, where he thought she would be very well placed." And as to myself, after I had mention'd to him my dislike to the manner of life of the new Catholics, he told me, "that he did not think that it would be my proper place to be long with them; but that it would be best for me to stay there, free from all engagements, till God, by the conduct of his providence, should make known to me how he would dispose of me, and draw my mind to the place whither he would have me to remove." I had already begun to wake regularly at midnight, in order to pray. At this time I awak'd with these words suddenly put into my mind, "It is written of me, I will do thy will, oh God." This was accompanied with such a flow of grace, so pure and penetrating, that I never had had any more sweet and powerful. And here I may remark, that the state of my soul was already permanent in newness of life; but this new life was not yet in that immutability which it has since been in. To speak properly, it was a beginning life and a rising day, which goes on ever increasing till the

the meridian of glory; a day which has no more night; a life which fears no more death, not even in death itself; because he who has suffered the first death, shall no more be hurt of the second. *From Midnight* I continued on my knees till four o'clock in the morning, in prayer, in a sweet-intercourse with God, and did the same also the night following.

NEXT day, after mass, Father LA COMBE told me, that he had had a very great certainty that I was a stone which God designed for the foundation of a great building. But what that building was he knew no more than I. After whatever manner then it is to be, whether his divine Majesty will make use of me in this life, for some design known to himself only, or will make me one of the stones of the new and heavenly JERUSALEM, it seems to me that such stone cannot be polished, but by the strokes of the hammer; and that our Lord has given to this soul of mine the qualities of the stone, viz. firmness, a resignation, like insensibility, to endure hardness and the operations of his hand.

I THEN carried my little daughter to the URSULINES at Tonon. That poor child took a vast fondness for Father LA COMBE, saying, "He is a good father, one from God." Here I found a hermit, whom they called Brother ANSELM. He was one of the greatest sanctity of any that has been seen of a long time. He was from Geneva; and God had drawn him from thence after a very miraculous manner, at twelve years of age. He had (with the permission of the Cardinal, at that time Archbishop of Aix in Provence) at nineteen years of age taken the habit of hermit of St. AUGUSTINE. He lived all alone (except one other hermit living with him) in a little hermitage, where they saw nobody but such as came to visit their chapel. He had lived twelve years in this hermitage, never eating any thing but pulse with salt, and sometimes oil,

oil. Three times a week he lived only on bread and water. He never drank wine, and generally made but one meal in twenty-four hours. He wore for a shirt a coarse hair-cloth, and lodged on the bare ground. He lived in a continual state of prayer, and in the greatest humility. God had done by him many signal miracles.

THIS good hermit had a great sense of the designs of God on Father LA COMBE and me. But God shewed him at the same time that strange crosses were preparing for us both, and that we were both destined for the aid of souls. I did not find, as I expected, any fit place for my daughter at Tonon. In regard to her, I thought myself like *Abraham*, when going to sacrifice his son. Father LA COMBE, accosting me here, said, "Welcome, daughter of *Abraham*!" I found little encouragement to leave her there, and could still worse keep her with myself, because we had no room; and the little girls, whom they took to make Catholics, were all mixed with us, and had contracted such habits as were pernicious. To leave her there I thought not right. The language of the country, where scarce any one understood *French*, and the food, which she could not take, being so far different from ours, were great hardships. All my tenderness for her was awakened, and I looked on myself as her destroyer. I experienced what *Hagar* suffered, when she put away her son *Ishmael* in the desert, that she might not be forced to see him perish. I thought, if I had ventured to expose myself, I ought at least to have spared my daughter; as the loss of her education, and even of her life, appeared to me inevitable. Every thing looked black in regard to her.

I thought that, with her natural disposition and fine qualities, she would have shined and attracted admiration, if educated in *France*, and been likely to have

have had such offers for marriage, as she could never hope to meet with in this poor country; in which, if she should recover, she would never be likely to be fit for any thing. Here she could eat nothing of what was got for her. All her subsistence was only some spoonfuls of unpleasant and disagreeable broth, which I forced her to take against her will. I seemed like a second *Abraham*, holding the knife over her to destroy her. Our Lord would have me make a sacrifice to him, without any consolation, plunged in sorrow; and night was the time which gave vent to it. He made me see, on one side, the grief of her grand-mother, if she should hear of her death, which she would impute to my taking the child away from her; and the great reproach it would be accounted among all the family. The gifts of nature she was endowed with were now like pointed darts which pierced me. I believe that God so ordered it, to purify me from a too human attachment, which was still so ready to stick close to me. For after I returned from the Ursulines at *Tonon*, they changed her manner of diet, and gave her what was suitable to her delicacy; whereby, in a short time, she finely recovered.

C H A P.

C H A P. III.

AS soon as it was known in *France*, that I was gone off, out of it, there was a general outcry. Those who attacked me, with the most violence upon it, were the human spiritualists; Father de LA MOTHE who writ to me, that all persons of learning and piety, of the gown and of the sword, united in censuring me for it. To alarm me still more, he informed me that my mother-in-law, with whom I had trusted my younger son and my children's substance, was fallen into a state of childhood. This however was very false.

I ANSWERED all these thundering letters as the spirit dictated. My answers were thought very just, and were well relished, whereby those violent exclamations were soon changed into applauses. Father LA MOTHE appeared to change his censures of me for esteem: Yet it did not hold long. Self-interest threw him back again; being disappointed in his hopes of a pension, which he expected I would have settled on him. Also Sister GARNIER, whatever was her reason, changed and declared against me.

HERE I both eat and slept little. The food which was given us was rotten and full of worms, by reason of the great heat of the weather, and being kept too long; insomuch that what I should have formerly beheld with abhorrence now became my only nourishment; and yet every thing was rendered easy to me.

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In God I found, with increase, every thing which I had lost for him. That spirit, which once I thought I had lost in a strange stupidity, was restored to me with inconceivable advantages. I was astonished at it myself. I found there was nothing which it was not fit for, or in which it did not succeed. Those who observed it said, "I had a prodigious capacity." I well knew that I had but a poor one; but that in God my spirit had received a quality which it had never had before. I thought I experienced something of the state which the Apostles were in, after they had received the holy Ghost. I knew, I comprehended, I understood, I was enabled to do every thing requisite. I had every sort of good thing, and no want of any thing. I remembered that fine passage of wisdom, *All good things came to me with her.* Wisdom of Sol. vii. ii. When Jesus Christ the eternal wisdom is formed in the soul, after the death of the first Adam, it finds in him all good things communicated to it.

SOME time after my arrival at Gex, the Bishop of Geneva came to see us. I spoke to him with great openness, and with the fervency of the spirit which conducted me. He was so clearly convinced, and so much affected, that he could not forbear to express it. He opened his heart to me on what God had required from him. He confessed to me his own deviation and infidelity. Every time, when I spoke to him, he entered into what I said, and acknowledged it to be the truth; as indeed it was the spirit of truth which inspired me to speak to him, without which I should be only a mere simpleton. And yet as soon as they, who sought for pre-eminence, and could not suffer any good but what came from themselves, spoke to him, he was so weak as to let himself be imposed on with impressions against the truth. This foible, with others, have hindered him from doing all the good, which otherwise he might have done in his diocese.

AFTER

AFTER I had spoken to him, he said, "he had it in his mind to give me Father LA COMBE for director; that he was a man illuminated of God, who well understood the inward path; and had a singular gift of pacifying souls." These were his own words. Greatly was I rejoiced, when the Bishop gave me him, seeing thereby his authority united with the grace which already seemed to have given him to me, by an union and effusion of supernatural life and love. The fatigues I had, and watchings with my daughter, threw me into a violent malady, attended with exquisite pains. The physicians judged me in danger, and yet the Sisters of the house quite neglected me: Especially she who had the care of the oeconomy of it was so penurious, that she did not give me what was necessary to sustain life. I had not a penny to help myself with, as I had reserved nothing to myself. And beside, they at that time received all the money which was remitted me from France, which was very considerable. Thus I practised poverty, and was in necessity with those to whom I had given all. They writ to Father LA COMBE, desiring him to come to me, to receive my confession. He, on hearing of my condition, was so moved with charity, as to walk on foot all night, it being eight great leagues. No otherwise did he travel; in that, as in every thing beside, imitating our LORD JESUS CHRIST. *

As soon as he entered the house, my pains abated: And when he had entered my chamber, and

* Singly devoted to serve God, and faithful to the sight of duty which, in the land of darkness, was given him, Father LA COMBE appears to have been a laborious good man in his station, not shunning the cross, or shrinking from persecutions; and at last for his fidelity thrown into prison, where, so far as appears, he ended his days. I regret that we have no other than that Popish name left whereby to speak of him. What is the design of proper names being given, if custom or fashion is thus allowed to obliterate, and render them entirely useless?

blest me, laying his hands on my head, I was perfectly cured, to the great admiration of my physicians; who being of a different religion, were not willing to acknowledge the miracle; being not well pleased, when they knew that we were come to draw back from error such as should be disposed, or prevailed on, to return from it. These sisters themselves advised me to go to my daughter, to take milk for a fortnight. Father LA COMBE returned with me in the same boat. A violent storm arose on the lake, which made me very sick, and seemed likely to overturn the boat. But the hand of providence remarkably appeared in our favour; for though the waves grew more boisterous, yet they no more touched the boat, but broke at above a foot distance from it, which was taken notice of by the mariners and passengers, who looked upon Father LA COMBE as a saint. Thus we arrived at *Touon*, where I found myself so perfectly recovered, that, instead of making and using the remedies I had proposed, I went into a retreat, and stayed there twelve days. In this retreat I made vows of perpetual *chastity*, *poverty* and *obedience*, to wit, readily to obey whatever I should believe to be the will of God, also to obey the church, and to honour Jesus CHRIST in such a manner as he pleased.

At this time I found that I had the *perfect chastity* of love to God, mine being without any reserve, division, or view of interest; *perfect poverty*, by the total privation of every thing that was mine, both inwardly and outwardly; *perfect obedience to the will of God*, *submission to the church*, and *honour to Jesus CHRIST* in loving himself only; the effect of which soon appeared. When by the loss of *ourselves* we are passed into God, and returned into our origin, our will is made one and the same with that of God, according to the prayer of CHRIST, "As thou Father art in me, and I in thee, grant that they also may be in us." John xvii. 21. Oh it is then that the will

will is rendered marvellous, both because it is made the will of God, which is the greatest of miracles and their end; and because it works wonders in him: For as it is God who wills in this soul, that will has its effect. Scarce has it willed but the thing is done.

Why then, *may some say*, so many oppressions endured? Why do not these souls, if they have such a power, set themselves free from them? If they had any will to do any thing of that sort, and it were not granted; that would be the *will of the flesh*, or the *will of man*, and not the *will of God*. John i. 13.

I ROSE constantly at midnight, ever waking timely enough to do it. If I wound up my alarm-watch, then I used not to wake in time. I saw that God had over me the care of a father and a spouse. When I had any indisposition, and my body wanted rest, he did not awake me; but at such times I felt even in my sleep, a singular possession of him. Some years have passed wherein I have had only a kind of half-sleep; but my soul waked the more for God, as sleep seemed to steal from it every other attention. The Lord made it known also to many persons, that he designed me for a mother of great people, but a people simple and childlike. They took these intelligences in a literal sense, and thought it related to some institution or congregation: But to me it appeared nothing else, than the persons whom it pleased God that I should afterwards win over to him; to whom I should serve as a mother, through his goodness; giving them the same union of affection for me as that of children for a parent, but an union much deeper and stronger; and giving me all that was necessary for them, to bring them to walk in the way by which he would lead them, as I shall shew in the sequel, when I shall speak of that state of maternity, or motherhood.

CHAP. IV.

BEFORE I proceed farther in what I have to write, which I would willingly suppress, if any thing of it were my own, as well on account of the difficulty of expressing myself thereupon, as because few souls are capable of a conduct so little known, and so little comprehended, that I have never read of any thing like it, I shall say something of the interior dispositions I was then in. If it serves you who are willing to be of the number of my children, and if it serves such as are already my children, to induce them to let God glorify himself in them after his manner, and not after theirs, I shall think my pains well employed. If there be any thing which they do not comprehend, let them die to themselves, and they will gain a stronger experience than from any thing I could say: For *expression* never equals *experience*.

AFTER I had come out of the trying condition I have spoken of, I found it had purified my soul. I possessed God after a manner so pure, and so immense, as nothing else could equal. In regard to thoughts or desires, all was so clean, so naked, so lost in the divinity, that the soul had no selfish movement, however plausible or delicate; both the powers of the mind and the very senses being wonderfully purified. Sometimes I was surprized to find that there appeared not one thought. The imagination, formerly so troublesome, now no more any way troubled me: I had no more perplexity or uneasy reflections. The will, being perfectly dead to all its own appetites, was
become

become void of every human inclination both natural and spiritual, and only inclined of God to whatever he pleased, and in whatever manner he pleased. This vastitude, or enlargedness, which is not bounded by any thing, however plain or simple it may be, increases every day: so that my soul, in partaking of the qualities of her spouse, seems also to partake of his immensity. My prayer was in an openness and singleness inconceivable, and at the same time of a depth inexplicable. I was as it were born up on high, out of myself. I believe God was pleased to bless me with this experience, at the beginning of the new life, to make me comprehend, in favour of other souls, this passage of the soul into God.

WHEN I went to confess, I felt such an immersion of the soul into him, that I could scarcely speak. This ascension of the spirit, wherein God draws the soul so powerfully not into its own inmost recess, but into himself, is not operated till after the *mythic death*, wherein the soul actually comes out of itself to pass into its divine object. I call it *death*, that is to say, a *passage* from one thing to another: And it is truly a happy *passover* for the soul, and its *passage* into the promised land. The spirit which is created to be united to its own principle, (or origin) has so powerful a tendency to it, (*that is*, to God) that if it were not stopt by a continual miracle, its moving quality would cause the body to be drawn after it whithersoever it would, by reason of its impetuosity and noble descent: But God has given it a terrestrial body to serve for a counterpoise. This spirit then, created to be united to its origin, without any medium or interstice, feeling itself drawn by its divine object, tends to it with an extreme violence; in such sort that God, suspending for some time the power which the body has to hold back the spirit, it follows with ardency: But when it is not sufficiently purified to pass into God, it gradually returns back to itself; and as the
body

body resumes its own quality, it returns to the earth. The saints who have been the most perfect have advanced to that degree, as to have nothing of all this; and some have lost it towards the end of their lives, becoming single and pure as the others, because they then had in reality and permanence, what they had at first only as transient fruitions, in the time of the prevalence or dominion of the body. It is certain then that the soul, by death to itself, passes into its divine object: And it is what I then experienced. I found, the farther I went, the more my spirit was lost in its Sovereign, who attracted it more and more to himself. And he was pleased at first that I should know this for the sake of others, and not for myself only. Indeed he drew my soul more and more into himself, till it lost itself entirely out of sight, and could perceive itself no more. It seemed at first to pass into him, and afterwards to be transformed into him. As one sees a river pass into the ocean, lose itself in it, its water for a time distinguished from that of the sea, till it gradually becomes transformed into the same sea, and possesses all its qualities; so was my soul lost in God, who communicated to it his qualities, having drawn it out of all that it had of its own. Its life is an inconceivable innocence, not known or comprehended of those who are still shut up in themselves (or only live to themselves.)

The joy which such a soul possesses in its God is so great, that it experiences the truth of those words of the royal Prophet, "All they who are in thee, oh Lord, are like persons ravished with joy." To such a soul the words of our Lord seem to be addressed, "Your joy no man shall take from you." JOHN xvi. 22. It is as it were plunged in a river of peace. Its prayer is continual. Nothing can hinder it from praying to God, or from loving him. It amply verifies these words in the *Canticles*, "I sleep
" but

"but my heart waketh;" for it finds that even sleep itself does not hinder it from praying. Oh unutterable happiness! Who could ever have thought that a soul, which seemed to be in the utmost misery, should ever find a happiness equal to this? Oh happy *poverty*, happy *loss*, happy *nothing*, which gives no less than God himself in his own immensity, no more adjusted to the limited manner of the creature, but always drawing it out of that, to plunge it wholly into his own divine Essence.

THEN the soul knows that all the states of self-pleasing visions, openings, ecstasies and raptures, are rather obstacles, that they don't serve this state which is far above them; because the state, which has supports, has pain to lose them; and yet cannot arrive at this without such loss. In this are verified the words of an experienced Saint; "When I would, *says he*, 'possess nothing *through self-love*, every thing was 'given me without going after it.'" Oh happy dying of the grain of Wheat, which makes it produce a hundred fold! The soul is then so passive, so disposed equally to receive from the hand of God either good or evil, as renders it surprizing. It receives both the one and the other without any selfish emotions, letting them flow and be lost as they come. They pass away as if they did not touch.

AFTER I finished my retreat with the Ursulines at Tonon, I returned through Geneva; and, having found no other means of conveyance, the French Resident lent me a horse. As I knew not how to ride on horseback, I made a difficulty of doing it: But as he assured me that it was a very quiet horse, I ventured to mount him. There was a sort of a Smith who, looking at me with a wild haggard look, struck the horse a blow on the back, just as I had got upon him, which made him give a leap. He threw me on the ground with such force that they thought I was killed.
O o

killed. I fell on my temple. My cheek bone was broke in two, and two of my teeth driven into my head. I was supported by an invisible hand: And in a little time I mounted as well as I could on another horse, and had a man on my side to keep me up.

My relations left me in peace at *Gex*, testifying their esteem for me: And as they had heard at *Paris* of my miraculous cure, it made a great noise there. Many persons in reputation for sanctity then writ to me. I received letters from Mademoiselle DE LA-MOIGNON, and another young lady, who was so moved with my answer, that she sent me a hundred Pistoles for our house, and let me know beside, "that, when we wanted money, I had only to write to her; and that she would send me all I could desire." They talked in *Paris* of printing an account of the sacrifice I had made, and inserting in it the miracle of my sudden recovery. I don't know what prevented it: But such is the inconstancy of the creature, that this journey, which drew upon me at that time so much applause, has served for a pretext for the strange condemnation which has since been passed upon me.

THE TRANSLATOR to the READER.

I conclude this FIRST VOLUME with Two Expressions of our Blessed SAVIOUR, and some Lines annexed thereto, viz.

1. THE Queen of the South shall rise up in the Judgment with this Generation, and shall condemn it, &c. MAT. xii. 42.

2. Many shall come from the East, and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven: But the Children of the Kingdom shall be cast out, &c. MAT. viii. 11, 12.

THAT all into whose hands these lines may come, may be admitted to join those Worthies from the East and West, in that Kingdom,

Kingdom, is my fervent desire. Much work is to be done, in order to be fit for it: But it is the best work. All else below the Sun is as nothing, compared with it.

HAD it been for any corruptible crown that M. GUION resigned, laboured and suffered so much, we might censure her for it; but not so justly when we consider that it was for one which is incorruptible: Which, when obtained, is an infinite recompence for all past sufferings and sacrifices: But the loss of it is far too dear a price for all the present gratifications of corrupt nature; or (most unwisely) chusing to please ourselves, and others, rather than CHRIST. In such case the children of the kingdom, the members of the purest church, or the descendants of the best of men, are cast out: They forfeit an endless inheritance, having rendered themselves unfit for it.

As it is not yet too late, as the least delay is of the greatest danger, let then every thing which obstructs this fitness, be freely and readily sacrificed, to purchase the pearl of inestimable price. So will the LORD, if we continue stedfast and immovable in this disposition, to the end of our days, perfect the glorious Work of our Redemption. He will shield from every assault of the grand enemy, sustain through every probation, comfort with a lively and well-grounded hope, and afterwards crown with a happy Immortality.

END of the FIRST VOLUME.

ERRA-

E R R A T A.

See Page 1. 67. 122.

Page	Line	
40	24	<i>for me speak read me to speak.</i>
54	25	<i>for absolute read absolutely.</i>
63	34	<i>for uin read unin viz. uninterrupted.</i>
66	20	<i>for this read thus.</i>
78	11	<i>or too much.</i>
130	9	<i>left out saying,</i>
147	30	<i>in too much.</i>
151	11	<i>for gentleman read gentlemen.</i>
161	28	<i>for it read its.</i>
167	7	<i>for quiet, free read quite free.</i>
213	22	<i>for never read never after.</i>
214	9	<i>for God read Good.</i>
222	20	<i>for sciences read science.</i>
235	6	<i>Left out, FRANCIS DE SALES, at the end of his Maxims gives us the following Discourse of Taulerus with a Beggar, which looks more like a parable than a real fact.</i>
241	6	<i>for FRANCE read PARIS.</i>
242	2	<i>for FIRST PART read SECOND PART, in some of the Books.</i>
257	5	<i>who too much.</i>

Some other small Errors in Orthography, Punctuation, &c. being not very material it is hoped the candid Reader will excuse.



16
Michael Hooper.

March 25th 1788.

W^m Sinclair

1808.

THE
L I F E
OF
LADY GUION.

VOL. II.

They that be wise shall shine as the brightness of the Firmament; and they that turn many to Righteousness as the Stars for ever and ever. DAN. xii. 3.



(3)

THE
L I F E
OF
LADY G U I O N.
P A R T II.
C H A P. V.

M Y near kinsfolks did not signify any eager desire for my return. The first thing they proposed to me, a month after my arrival at *Gex*, was not only to give up my Guardianship*, but to make over all my estate to my children, and to reserve an annuity to myself. This proposition, coming from people who regarded nothing but their own interest, to some might have appeared very unpleasing; but it was in no wise so to me. I had not any friend to advise with. I knew not any one whom I could consult about the manner of executing the thing, as I was quite free and willing to do it. It seemed to me that I had thereby the means of accomplishing my vow, and the extreme desire I had of being conformable to Jesus CHRIST, poor, naked, and stript of all. I was obliged to send a *Letter of Attorney* which they

* *Gardenoble*, Guardianship of a nobleman's children.

had directed to be drawn up. Not perceiving some clauses which were inserted in it, I innocently signed it. It expressed that, when my children should die, I should inherit nothing of my own estate, but that it should devolve to my collateral kindred. There were many other things, which appeared to be equally to my disadvantage. Though what I had reserved for myself was sufficient to support me in this place; yet it was scarce enough to do it in some others. I then gave up my estate with more joy, for being thereby conformed to Jesus CHRIST, than they could have by it who asked it from me. It is what I have never repented of, nor had any uneasiness about. What pleasure to lose all and to quit every thing for God! The love of poverty, thus contracted, is the kingdom of tranquility.

I FORGOT to tell that, towards the end of my miserable state of privation, when just ready to enter into newness of life, our LORD illuminated me so clearly to see that the exterior crosses came from him, that I could not harbour any resentment against the persons who procured me them. On the contrary, I felt the tenderness of compassion for them, and had more pain for those which I innocently caused them, than for those which they caused me. I saw that these persons feared God, too much to do to me what they did, if they had known it. I saw his hand in it, and I felt the pain which they suffered, through the contrariety of their humours. It is hard to conceive the tenderness which God gave me for them, and the desire which I have had, with the utmost sincerity, to procure them every sort of advantage.

AFTER the accident which befell me, of the fall from the horse, from which I soon wonderfully recovered, the devil began to declare himself more openly mine enemy, to break loose and become out-

rageous*. As I rose at midnight to pray, he came at that hour, and made a frightful noise in my chamber. After I had lain down it was still worse. He often shook my bed for a quarter of an hour at a time. Then he rushed against the paper sashes, which he burst. Every morning, while this continued, the sashes were found shattered and torn. I had not any fear; I rose and lighted my wax-candle at a lamp which I kept in my chamber, because I had taken the office of *Sacristan*, (or *Vestry Nurse*) and the care of waking the Sisters at the hour they were to rise, without having once failed in it for my indispositions, ever being the first in all the observances: I made use of my little light to look all over the chamber, and at the sashes, at the time the devil was striking more strongly than usual: As he saw that I was afraid of nothing, he left off all on a sudden, and attacked me no more in person: But he did it in stirring up men against me, and that succeeded with him far better; for he found them disposed to do what he prompted them to, and to do it with so much the more zeal, as they accounted it a good thing to do me the worst injuries of any sort they were capable of.

* It looks here as if some wicked person or persons, actuated by an evil spirit, were using their abominable arts, and contrivances, to terrify her. We find, by ERASMUS's Dialogue, entitled, *The Repenting Virgin, or Nun*, that such things were usually practised on Novices in Monasteries, by the artful Friars and their Agents. M. GUION begins her Story thus. "One night, when I least thought of it, something very monstrous and frightful presented itself. It was nothing but a Face which was seen by a glimmering blueish Light. I don't know whether the Flame itself composed that horrible Face or Appearance: for it was so mixed, and passed by so rapidly, that I could not discern it. My Soul rested in its calm situation and assurance; and it appeared no more after that manner." We may well suppose the vile Ecclesiastic, just going to be mentioned, was at the Bottom of this Contrivance, to bring about some wicked Design of his.

ONE of the sisters whom I had brought, a very beautiful girl, contracted an intimacy with an Ecclesiastic who had authority in this place. At first he inspired her with an aversion for me, being well assured that if she placed confidence in me, I should advise her not to suffer his visits so frequently. She was undertaking a religious retreat. That Ecclesiastic was desirous to induce her to make it, in order to gain her entire confidence which would have served for a cloak to his frequent visits. The Bishop of Geneva had given for director of our house Father LA COMBE. And as this father was going to cause retreats to be made, I desired her to wait for him. As I began to gain some place in her mind, she submitted thereto, even against her inclination, which was to have made it under this Ecclesiastic. I began to talk to her on the subject of inward prayer, and drew her into the practice of this duty. Our LORD gave such a blessing thereto, that this girl, one of good parts, gave herself to God in good earnest, and with her whole heart: And the retreat completely won her over. She then became more reserved, and on her guard, toward this Ecclesiastic, which exceedingly vexed him. It enraged him against both Father LA COMBE and me. This proved the source of the persecutions which afterward befell me. The noise in my chamber ended as that commenced.

THIS Ecclesiastic, who confessed in the house, began to talk privately of me with contempt. I knew it and took no notice of it. There came a certain Friar to see him, who mortally hated Father LA COMBE on account of his regularity. These combined together to force me to quit the house, and to become masters of it themselves. All the means they could devise they studied for that purpose.

My manner of life was such, that in the house I did not meddle in any thing at all, leaving the sisters to dispose

dispose of the temporals as they pleased. Soon after my entrance into it I received eighteen hundred livres, which a lady, a friend of mine, lent me to complete our furniture, which I paid her at my late giving up of my estate. This sum they received as well as what I had before given them. I sometimes spoke a little to those who retired thither to become catholics; and our LORD favoured with so much benediction what I said to them, that some, whom they knew not before what to make of, became sensible solid women, and exemplary in piety.

THE Bishop of Geneva allowed us to have the holy sacrament in our house. The chapel being not yet secure enough, for three nights I watched the host, lying all alone in the said chapel. I was moved to pray for that unhappy city which was the object of my tenderness, and has proved the subject of all my disgraces.

I SAW crosses in abundance likely to fall to my lot. At the same time these words came into my mind, "Who for the joy that was set before him endured the cross." Heb. xii. 2. I prostrated myself for a long time with my face on the ground, earnestly desiring to receive all thy strokes, Oh thou who spared not thine own son! Thou found none but him, worthy of thee, and thou still findest in him hearts proper for thee.

A FEW days after my arrival at Gex, I saw in a sacred and mysterious dream (for as such I very well distinguished it) Father LA COMBE fastened up to a great cross naked, in like manner as they paint our Saviour. I saw round it a frightful crowd, which covered me with confusion, and threw back on me the ignominy of his punishment. He seemed to have more pain than I, and I more reproaches than he. I have since beheld this fully accomplished,

THE aforeſaid Eccleſiaſtic won over to his party one of our ſiſters who was the houſe-ſteward, and ſoon after the prioieſs. The good inclination which I had did not give ſtrength to my body. I had two maids of my own with me in the houſe to ſerve me: But as the community had need of one of them for their cook, and the other to attend the door and other occaſions, I gave them up to them, not thinking but they would allow them to ſerve me ſometimes, and do for me what I could not do for myſelf; for beſides this, I let them ſtill receive all my income, they having had already my firſt half of this year's annuity: And yet they would not allow either of my maid-ſervants to do any thing for me. By my office of ſacriſtan I was obliged to ſweep the church which was large, and they would not permit any one to help me in it. I have ſeveral times fainted away over the broom, and been forced to reſt myſelf in little corners, quite ſpent. This obliged me to beg them, that they would ſuffer it to be ſometimes ſwept by ſome of the big country girls which were there, new catholicks, which at laſt they had the charity to conſent to. What moſt embarraſſed me was, that I never before had waſhed, and was now obliged to waſh all the veſtry linen. I took one of my maids to do it, becauſe I knew not how to do it right. But theſe ſiſters pulled her by the arms out of my chamber, telling her ſhe ſhould do her own buſineſs. * I let it quietly paſs, without making any objection to it. The other good ſiſter, that girl I juſt mentioned, grew more and more fervent, by the practice of prayer, in her dedication of herſelf to the Lord, more and more tender in her ſympathy with me, which irritated this eccleſiaſtic; inſomuch that, after all his impotent attempts here, he went off to *Annecy*, in order to ſow diſcord, and to effect more miſchief to Father LA COMBE.

* Ungrateful creatures, hard hearted, and inſigated by a wicked Eccleſiaſtic to be more ſo! See the note at the end of Chap. VII.

CHAP. VI.

HE went directly to the Biſhop of *Geneva*, who till then had manifeſted much eſteem and kindneſs for me, and perſwaded him, "that it would be proper to ſecure me to that houſe, to oblige me to give up to it the annual income I had reſerved to myſelf; and to engage me thereto, by making me prioieſs." He had gained ſuch an aſcendant over the Biſhop, that the people in the country called him the *little Biſhop*. Wherefore he drew him to enter heartily, and with zeal, into this propoſition, and to reſolve to bring it about, whatever it ſhould coſt him.

THE Eccleſiaſtic, having ſo far carried his point, and being ſwelled with his ſucceſs in this firſt eſſay, no longer kept any meaſures in regard to me. He began with cauſing all the letters which I ſent, and which were ſent to me, to be ſtopp'd; in order to have it in his power to make what impreſſions he pleaſed on the minds of others, and that I ſhould neither be able to know it, nor defend myſelf, nor to give or ſend to my friends any account of the manner in which I was treated. One of the maids I had brought wanted to return, as in this place ſhe could have no reſt. So there remained to me no more than one, who was infirm, and beſide too much taken up with many things, to help me in any. As Father LA COMBE was to come for the retreats, I thought he would ſoften the violent ſpirit of this man, and that he would give me proper advice.

In the mean time they propoſed to me the engagement, and the poſt of prioieſs. I answered, "that as to the engagement, it was impoſſible for me, Vol. II. B ſince

"since my vocation was elsewhere. And I could not regularly be the prioress, till after passing through the noviciate, in which they had all served two years, before their being engaged; that when I should have done as much, I should see how God would inspire me." The prioress answered me pretty tartly, that if I would ever leave them, it were best for me "to do it immediately." Yet I did not offer to retire, but continued still to act as usual. However I saw the sky gradually thickening, and storms gathering on every side. The prioress then affected a milder air. She assured me, "that she had a desire, as well as I, to go to *Geneva*; that I should not engage, but only promise her to take her with me, if I went thither." She pretended to place a great confidence in me, and professed a high esteem for me. As I am very free, and have nothing but uprightness, I let her know "that I had no attraction for the manner of life of the new catholics, by reason of the intrigues from without. Several things did not please me, because I wanted them to be upright in every thing." She signified, "that she did not consent to such things, but because that Ecclesiastic told her, they were necessary to give the house a credit in distant parts, and to draw charities from *Paris*." I answered, "that if we walked uprightly God would never fail us. He would sooner do miracles for us." I remarked to her, "that when, instead of sincerity, they had recourse to artifice, charity grew cold, and kept herself shut up. It is God who inspires charity: How then is it to be drawn by disguises?"

Soon after Father LA COMBE came about the retreats. This was the third and last time that he came to *Gen*. The prioress, after she had been tampering a good deal with me hereupon, having wrote him a long letter before his coming, and received his answer, which she shewed me, now went to ask him whether she should one day be united to me at *Geneva*. He answered

ed with his usual uprightness, "Our Lord has made it known to me that you shall never be established at *Geneva*." And soon after she died. When he had uttered this declaration, she appeared enraged against both him and me, after a surprizing manner. She went directly to that Ecclesiastic, who was in a chamber with the house-steward; and they took their measures together to oblige me either to engage or retire. They thought that I would sooner engage than retire; and they narrowly watched my letters.

He requested Father LA COMBE, which was only with a design to lay snares for him, to preach; which he did on this text, "The king's daughter is beautiful within." That Ecclesiastic, who was present with his confident, said, "it was preached against him, and was full of errors." He drew up eight propositions, and inserted in them what the other had not preached, adjusting them as maliciously as ever he could, and sent them to one of his friends at *Rome*, to get them examined there by the sacred congregation, and by the inquisition. Though he had very ill digested them, at *Rome* they were pronounced good. That greatly disappointed and vexed him. After having been treated in this manner, and opprobriously reviled by him in the most offensive terms, the father, with much mildness and humility, told him, "that he was going to *Annecy* about some affairs of their convent; and that if he had any thing to write to the Bishop of *Geneva*, he would take care of his letter." He desired him then to wait a while, as he was going to write. The good father had the patience to wait above three hours, without hearing from him; though the other had treated him exceedingly ill, so far as to snatch out of his hands a letter I had given him for that worthy hermit I have mentioned. Hearing he was not gone, but was still in the church, I went to him, and begged him to send to see if the other's packer

was ready, because the day was so far gone, that he would be obliged to lodge by the way. When the messenger arrived, he found a servant of the Ecclesiastic on horseback, ordered to go full speed, to be at *Amney* before the father. He then returned an answer, "that he had no letters to send by him." This was so contrived that he might gain time to preposess the bishop for his purposes. Father LA COMBE then set off for *Amney*, where, when he arrived, he found the Bishop prepossessed, and in an ill humour.

Here the following DISCOURSE passed betwixt them.

Bishop. "My father, you must absolutely engage this lady to give what she has to the house at *Gex*, and make her the prioress of it.

Father LA COMBE. "My Lord, you know what she has told you herself of her vocation, both at *Paris* and in this country. I therefore do not believe that she will engage. Nor is there any likelihood that, after having quitted her all, in the hope of entering *Geneva*, she should engage elsewhere, and thereby put it out of her power to accomplish the designs of God in regard to her. She has offered to stay with those sisters as a boarder. If they are willing to keep her as such, she will remain with them: If not, she is resolved to retire into some convent, till God shall dispose of her otherwise.

Bishop. "My father, I know all that; but I likewise know that she is so very obedient, that, if you order her to do it, she will assuredly do it.

F. LA COMBE. "It is for that reason, my Lord, that one ought to be very cautious in the commands which one lays on her: Can I induce a foreign lady, who

"who, for all her subsistence, has nothing but a small pittance she has reserved to herself, to give up that in favour of a house which is not yet established, and perhaps never will? If the house happen to fail, or be no longer of use, what shall that lady live on? Shall she go to the hospital? And indeed this house will not long be of any use, since there are no protestants in any part of *France* near it.

Bishop. "My father, these reasons are good for nothing. If you do not make her do what I have said, I will degrade and suspend you." This manner of speaking somewhat surprized the father, who well enough understands the rules of suspension, which is not executed on such things. He replied,

F. LA COMBE. "My Lord, I am ready, not only to suffer the suspension, but even death, rather than do any thing against my honour, or against my conscience." Having said that, he retired.

He directly sent me this account by an express, to the end that I might take proper measures thereupon. I had no other course to take, but to retire into a convent. I received a letter informing me that the Nun to whom I had entrusted my daughter was fallen sick, desiring me to go to my daughter for some time. I shewed this letter to the sisters of our house, telling them, "I had a mind to go; but that if they ceased to persecute me, and would leave in peace, Father LA COMBE (who passed for the Apostle of the country, on account of the wonderful good done in his missions) I would return as soon as the mistress of my daughter should be recovered." Instead of this, they persecuted me more violently, writ to *Paris* against me, stopt all my letters, and sent libels against me round the country.

THE day after my arrival at *Tonon*, Father LA COMBE set off for the valley of *Aouft* * to preach there in the Lent. He had come to take leave of me, and told me, "he should go from thence to *Rome*, and perhaps not return, as his superiors might detain him there; that he was sorry to leave me in a strange country, without succour, and persecuted of every one." I replied, "My father, that gives me no pain. I make use of the creatures for God, and by his order. Through his mercy, I do very well without them, when he withdraws them: And I am very well content never to see you, if such is his will, and to abide under persecution." He said, "he went off well satisfied to see me in such a disposition." He then took his leave and departed.

As soon as I got to the *URSULINES*, a priest very aged, a pious man, who for twenty years past had not come out of his solitude came to find me. He told me, "that he had had a vision relative to me; that he had seen a woman in a boat on the lake; and that the Bishop of *Geneva*, with some of his priests, exerted all their efforts to sink the boat she was in, and to drown her; that he continued in this vision, above two hours, with pain of mind; that it seemed sometimes as if this woman were quite drowned, as for some time she quite disappeared; but afterwards she appeared again, and ready to escape the danger, while the Bishop never ceased to pursue her. This woman was always equally calm; but he never saw her entirely free from him. From whence I conclude that the Bishop will persecute you without intermission."

* *Aouft* a Duchy in *Piedmont*, at the foot of the *Alps*, in the North-east of *Italy*, situate on the river *Doria*, 65 miles South-east of *Geneva* and 50 miles north of *Turin*, subject to the king of *Sardinia*.

I HAD

* I HAD an intimate friend, wife of that governor of whom I have made some mention. As she saw I had quitted every thing for God, she had a warm desire to follow me. With diligence did she dispose of all her effects, and settle her affairs, in order to come to me: But when she heard of the persecution, she was discouraged from coming to a place, from which she probably thought I should be obliged to retire: And soon after she died. †

CHAP. VII.

AFTER F. LA COMBE was gone, the persecution raised against me became more violent. The Bishop of *Geneva* yet shewed me some civilities; as well to try whether he could prevail on me to do what he desired, as to sound how matters passed in *France*, and to prejudice the minds of the people there against me, always hindering me from receiving the letters sent me. The Ecclesiastic and his friend had twenty-two intercepted letters, opened, on their table. There was one wherein was sent me a Letter of Attorney to sign, of immediate consequence. They were obliged to put it under another cover, and send it to me. The Bishop writ to F. LA MOTHE, and had no difficulty to draw him into his party. That Father was

* It appears that she was an instrument in the *Lord's* hand, in this place, *viz.* *Tonon*, of great spiritual benefit to several young women of the village, from what she occasionally mentions farther on, *viz.* in Chap. 18.

† See Part I. Chap. XX.

displeased

displeased with me on two accounts: First, that I had not settled on him a pension, as he expected, and as he roughly told me several times: And secondly, that I did not take his advice in every thing; beside some other interests he had in view. He at once declared against me. The Bishop made him his confidant: And it was he who uttered and spread abroad the news about me, which they sent him. They imagined, as was supposed, that I should annul the donation I had made, if I returned; that, having the support of friends in *France*, I should find the means of breaking it; but in that they were much mistaken; for I had no thought of loving any thing else but the poverty of *JESUS CHRIST*. For some time yet the Father acted with caution towards me. He writ me some letters; which he addressed to the Bishop of *Geneva*: And they agreed so together, that he was the only person from whom I received any letters, to which I returned very moving answers; yet he, instead of being touched with them, became only more irritated against me.

THE Bishop continued to treat me with a shew of respect: And yet at the same time he writ to many persons at *Paris*, as did also the Sisters of the house to all those persons of piety who had wrote letters to me, to bias them as much as possible against me, and to avoid the blame which ought naturally to fall upon them, for having so unworthily treated a person who had given up every thing, to devote herself to the service of that diocese; and for not having ill-treated me till after I had done this, and was not in a condition to return into *France*. There was scarce any kind of false or fabulous story, likely to gain any credit, which they did not invent to cry me down. Beside my having no way to make the truth known in *France*, our Lord inspired me with a willingness to suffer every thing, without justifying myself; so that in my case nothing was heard but condemnation, without any vindication.

vindication. It was not difficult to impose this harsh usage on one who did not defend herself.

I WAS in this convent, and had seen Father LA COMBE no farther than I have mentioned; and yet they circulated a report "that I travelled with him; that he had taken me with him in a coach to *Geneva*;" "that the coach had overfet;" and a hundred things, as foolish as malicious: Father LA MOTHE spread all this, whether he thought it true or otherwise. He should however have concealed such things, had he thought them really true. But what say I, and how do I wander? Was it not that God permitted him and his brother to be impressed with these and other things, and, believing them true, to publish them without scruple? As to the latter, I think he believed it only on his brother's report, who represented them as real facts; and who reported further, "that I had been on horse-back behind Father LA COMBE; whereas I had never ridden behind any man. All these calumnies turned into ridicule persons who had been esteemed before as saints. Now what cause had I given to any one to speak after that manner? I was in a convent a hundred and fifty leagues from Father LA COMBE; and yet they did not cease to publish, both of him and me, the most scandalous stories; as utterly false as any thing could be.

For some time I was ignorant of all this. As I knew that all my letters were kept from me, I ceased to wonder at receiving none. I lived in this house with my little daughter in a sweet repose, which was a very great favour of Providence to me; for my daughter had forgot her French, and among the little girls from the mountains had contracted a wild look and disagreeable manners. Her wit, sense and judgment were indeed surprizing, and her disposition exceeding good. There were only some little fits of peevishness, which they had caused to rise in her.

through certain contrarieties out of season, and through caresses ill-applied, for want of knowing the proper manner of education. But the Lord provided in regard to her, as I shall tell. During this time my mind was preserved calm and resigned to God. Great was my silence; and for some time I had leisure to taste of, and to enjoy the Divinity in my little cell: Afterwards that good Sister almost continually interrupted me; and I answered every thing she desired of me, both out of condescension, and from a principle which I had to obey like a child.

When I was in my apartment, without any other director than our Lord by his spirit, however favoured therein, as soon as one of my little children came to knock at my door, he required me to admit the interruption. He shewed me that it is not the actions in themselves which please him, but the constant ready obedience to every discovery of his will, even in the minutest things, with such a suppleness, as not to stick to any thing, but still to turn with him at every call. My soul was then, I thought, like a leaf, or a feather, which the wind causes to move what way soever it pleases; and the Lord never suffers a soul so dependent on, and dedicated to him, to be deceived.

Most part of men appear to me very unjust, who readily resign themselves to another man, and look upon that as prudence. They confide in men who are nothing, and boldly say, "Such a person cannot be deceived." And if one speak of a soul wholly resigned to God, which follows him faithfully, they cry out aloud, "That person is deceived with his resignation." Oh my divine Love! Dost thou want either strength, or fidelity, or love, or wisdom, to conduct those who trust in thee, and who are thy dearest children? I have seen men bold enough to say, "Follow me, and you will not be misled." How sadly

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are those men misled themselves by their presumption! And how much sooner should I go to him who would be afraid of misleading me; who, trusting neither to his learning nor experience, would rely upon God only!

Our Lord shewed me, in a dream, two ways by which souls steer their course, under the figure of two drops of water. The one appeared to me of an unparalleled beauty, brightness and purity; the other to have also a brightness, yet full of little fibres or streaks; both good to quench thirst; the former altogether pleasant, but the latter not so perfectly agreeable. By the former is represented *the way of pure and naked Faith*, which pleases the Spouse much, it is so pure, so clear from all *Self-love*. The way of openings or gifts is not so; and yet it is that in which many enlightened souls walk, and into which they had drawn Father LA COMBE. But God shewed me that he had given him to me, to draw him into one more pure and perfect. I spoke before the Sisters, he being present, of *the way of Faith*, how much it was more glorious to God, and advantageous for the soul, than all those gifts, openings and assurances which ever cause the soul to live to itself. This discouraged them at first, and him also. I saw they were pained, as they have confessed to me since. I said no more of it at that time. But as he is a person of great humility, he had me unfold what I had wanted to say to him. I told him a part of my dream of the two drops of water; yet he did not then enter into what I said, the time for it being not yet come: But when he came to *Gez*, to make the retreats, our Lord made known to me, as I was at prayer in the night, that I was *his Mother*, and he *my Son*. I told him the circumstances of a certain time past; and he recollected that it was the time of so extraordinary a touch with which the Lord favoured him, that he was quite overwhelmed with contrition. This gave him such

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an interior renovation, that having retired to pray, in a very ardent frame of mind, he was filled with joy, and seized with a powerful emotion, which made him enter into what I had told him *of the way of Faith*. I give these things, as they happen to come to my remembrance, without carrying them on in order.

To resume my history. As soon as I had left *Gex*, they began strangely to persecute that good girl who had given herself to God, and for whom all the tragedy was acted. The Ecclesiastic assaulted her more violently than ever; and, the better to succeed in it, he gave her a hideous description of me, in order to destroy effectually all the esteem she had for me, and to induce her to follow his directions: But though she always confessed to him, she never would enter into any thing more particular with him. On the other hand he represented her friendship with, and the regard she had for me, as frightful crimes. They wanted to force her to say what was not true, and harassed her exceedingly, without allowing her any relaxation. The Bishop of *Geneva* writ to her to put all her confidence in that Ecclesiastic. She said that, in the extremities of her anguish, she saw me every night in her dreams; that I encouraged her to suffer, and told her what it would be proper for her to answer. As there are among them no vows of obedience, nor any particular prohibitions, she found means to write me a billet (or short letter) but they intercepted it. There was nothing in it but a little of the flow of hearty affection, and christian friendship. The Ecclesiastic refused her absolution and the communion, for a month, on account of this billet. At the same time the Sisters on the other hand imposed on her very great hardships. We could not have any commerce together: Nevertheless the Lord still supported her, and strengthened her to suffer patiently.

AFTER

AFTER EASTER, in the year 1682, the Bishop came to *Tonon*. I had occasion to speak to him, which when I had done, our Lord pointed my words that he appeared thoroughly convinced: But the persons, who had influenced him before, returned to the charge. He then pressed me very much to return to *Gex*, and to take the place of Prieests. I gave him the reasons against it which I have mentioned before. I then appealed to him, as a Bishop, desiring him to take care to regard nothing but God in what he should say to me. He was struck into a kind of confusion: And then said to me, "Since you speak to me in such a manner, I cannot advise you to it. It is not for us to go contrary to our vocations; but do good, I pray you, to this house. I promised him to do it; and having received my pension, I sent them a hundred Pistoles, with a design to continue doing the same as long as I should be in the diocese. The Bishop said to me farther, "I love Father LA COMBE. He is a true servant of God: And he has told me many things to which I was forced to assent; for I felt them in myself: But added he, when I say so, they tell me I am mistaken, and that before the end of six months he will run mad." It was the discontented Friar, the intimate friend of the Ecclesiastic, who had said this to him. I was astonished at his weakness. He told me, "he liked well the Nuns, which had been under the care and instruction of Father LA COMBE, finding them to come up fully to what he had heard of them." From thence I took occasion to tell him "that in every thing he ought to refer himself to his own breast, or to the instructions there immediately received, and not to others." He agreed to what I said, and acknowledged it to be right: And yet no sooner was he returned than he re-entered into his former dispositions. He sent the same Ecclesiastic to tell me that I must engage myself at *Gex*; and that this was his senti-

sentiment. I answered, by that Ecclesiastic, that I was determined to follow the counsel he had given me, when he had spoken to me *as from God*, since now they made him speak only *as man*.*

CHAP. VIII.

MY soul was in a state of entire resignation, and very great content, in the midst of such violent tempests. Those persons came to tell me a hundred extravagant stories against Father LA COMBE. The more they said to me to his disadvantage, the more esteem I felt for him. I answered them, "Perhaps I may never see him again; but I shall ever be glad to do him justice. It is not he who hinders me from engaging at *Gex*. It is only because I know it to be none of my vocation." They asked me, "Who could know that better than the Bishop?" They farther told me "I was under a deception, and my state was good for nothing." That gave me

* M. GUYON had told the Bishop (page 173) that "she had no vocation for *Gex* but for *Genève*." After her long and careful preparations for going thither (with all the concurrent signs, and sense of many pious persons, of her call thereto) poor woman! she seems to have been turned aside. Such a notion prevailed in that most awful church of *Rome*, of the duty of obedience to superiors, that hence she seems to have given up her own sense, received from a higher power, even the spirit of God, to that of a mortal invested with a title, as she acknowledges (page 186.) Hence she fell into a state of suffering obscurity, and long continued in it; yet in meekness and patience. She could make no way for herself, to any good purpose: But providence at length opened a way for her to come out, and to render signal service to many souls, through the invitation of the Marchioness of *Prinai*, particularly in and about the city of *Grenoble*.

no uneasiness, having referred to God the care of requiring, and of executing what he requires, and in whatever manner he requires it.

A SOUL in this condition seeks nothing for itself, but all for God. Some may say, "What then does this 'soul'?" It leaves itself to be conducted by God's providences and creatures. Outwardly its life seems quite common; inwardly, it is wholly resigned to the divine will. The more every thing appears adverse, and even desperate, the more calm it is, in spite of the annoyance and pain of the senses and of the creatures, which, for some time after the new life, raise some little clouds and obstructions, as I have already signified. But when the soul is entirely passed into its original Being, all these things no more cause any separation or partition. It finds no more of that impurity which came from self-seeking, from a human manner of acting, from an unguarded word, from any warm emotion or eagerness, which caused such a mist, as it then could neither prevent nor remedy, having so often experienced its own efforts to be useless, and even hurtful, as they did nothing else but still more defile it. There is in such case no other way or means of remedy, but in waiting till the sun of righteousness dissipate those fogs, as the whole work of purification comes from God only. Afterwards this conduct becomes natural: And then the soul can say with the royal prophet, "Though an host should encamp against me, my heart shall not fear: Though war should rise against me, in him will I confide." For then, though assaulted on every side by evil spirits, it continues fixed as a rock. Having no will but for what God sees meet to order, be it what it may, high or low, great or small, sweet or bitter, honour, wealth, life or any other object, what can shake its peace? It is true, our nature is so crafty that it worms itself through every thing; and a selfish sight is like the basilisks; it destroys.

"of you but what was most christian-like and virtuous,"
" &c."

Dated at *Bleis* the 14th of April 1695.

The Bishop of *Grenoble* also at the same time writ to the Curate of *St. James's du haut pas*, who had been industrious in spreading this forged letter, in such a manner as to make him sensible of his resentment, in making him the author of such slanders. Above a year after I had left *Grenoble*, he did me the honour to write me a letter, inclosing one for his brother the Lieutenant of the city, of which this is the copy :

Sir,

"I Cannot refuse to the virtue and piety of Madame DE LA MOTHE GUION the recommendation she desires me to give you, in favour of her family, in an affair which is before you. I should have made some scruple of doing it, if I did not know the uprightness of her intentions, and your integrity. Admit therefore my solicitations to do her all the justice that is due to her. I request it of you with all the cordiality with which,

I am Yours,

THE CARDINAL CAMUS."

In his letter to her he mentions what pleasure it gives, and always will give him to do any thing to serve her.

Nothing at this time contributed more to the general outcry against me than this forged letter from the Bishop of *Grenoble* : For how could any one give the lie to such a witness as the Curate of *St. James's*, so well known for his connections with a great number of people of merit, to whom he had given copies of

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this letter, from whence, in a fortnight's time, all *Paris* was filled with them ? The Bishop of *Meaux*, who had a copy of it, as well as others, was strangely surpris'd at the answer of Father RICHEBRAC, as well as at the letters from the Bishop of *Grenoble*, which I shewed him. He then exclaimed against the blackness of the forgery ; for he had his good intervals, which were afterwards destroyed by the persons who stirred him up against me, and by the views of his own interest.

A CURATE of *Paris* forged another story, very frightful and yet very ridiculous. He went to the house of a person of high rank ; and talking about me, said, "I had seduced a wife from her husband, a man of quality, and got her to marry his Curate." They were very inquisitive on the occasion, pressing him to let them know how that could be done. He evaded giving a direct answer : Only he still assured them that nothing could be more true. That Nobleman and his Lady no longer questioned its truth. They soon told it to one of their friends, who came on a visit to them, and who was acquainted with me. He let them know he did not believe it. But they positively insisted on it, as such a Curate had assured them of its reality. He resolv'd to search the matter fully, and never more to see me if he found it to be a fact. He went to find out this Curate, he examined him and pressed him closely. At length the Curate answered, "that I was capable of doing that and far worse." The gentleman said to him, "But Sir, I do not ask you what she is capable of : I ask if it is true that she has done this ?" He replied, "No : But she can do what is worse." This Curate, I think, had never seen me. However he pretended to recollect that he was told, it was in *Auvergne* that it was done : Nay I think, he added, *forty years ago*. The people to whom he had told this fable, with such assurances of its truth, were strangely surpris'd when they heard

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of its falsehood. I wonder how they could ever have given any credit to it.

THEY further practised another stratagem, which was, to send a wicked woman, who took on her the name of one of my maids, to confess to all the Curates and Confessors in *Paris*. Her real name was LA GAUTIERE. She confessed to several in a day, that she might let none escape. She told them, "That she had served me sixteen or seventeen years, but that she had left me for my abominations, as she could not in conscience live with so wicked a woman." In less than eight days I was decried all over *Paris*, and passed without contradiction for the wickedest woman in the world. Those who said it thought they might well do so, having it brought to them by so sure a channel. It so fell out that my maid, whose name she had assumed, went to confess to a Canon of *Notre Dame*. She spoke to him of the injuries done her mistress, who, *she said*, was very innocent. The Canon asked her name; she told him it. He replied, "You surprise me not a little, for there has come one to me that has not any resemblance of you, yet has given your name, and told me horrible things." She undeceived him, and set before him the blackness of such a procedure. The same thing was done to four or five others. But could she disabuse all the confessors in *Paris*? Besides I could not suffer her to have recourse to confession to make known the truth, chusing to leave all to God, and not to lose any of the crosses and humiliations, which seemed to me to be providentially appointed for me.

AFTER that fore evening of my arrival at *Meaux*, I had a constant fever for six weeks. I was still very much indisposed, when the Bishop returned from *Paris*, only for the feast of Easter. He came into my chamber, and the first thing he said to me, was, "That I had many enemies, and that every thing was in a ferment

"ferment against me." He brought me the articles composed at *Issy*. I asked him the explanations of some things, and then signed them. I found myself much worse after it. Another time he came to my bed-side, and said, he demanded me to sign immediately, "that I did not believe the Word incarnate (or CHRIST manifested in the flesh.)"

SEVERAL Nuns, who were in the Antichamber near my door, heard him. I was astonished at such a proposition coming from him. I said to him, "I could not sign a falsehood." He repeated it over and over that he would make me do it. I answered him, "That, through the grace of God, I knew how to suffer, even to death; but not how to sign any falsehoods." He then said, "he intreated me to do it; and that if I did he would re-establish my reputation, which people were trying to tear in pieces; that he would publish all the good of me that was possible." To this I answered, "that I left to God the care of my reputation, resolving to maintain my faith, at the peril of my life." Seeing he could not carry his point, he retired.

MOTHER PICARD and the whole community gave me every testimony of a sincere affection, in their power. They gave me also a certificate, of which the following is a copy.

"WE the Priores and Nuns of the Visitation of St. Mary de *Meaux* certify, that Madam GUION, having lived in our house, by order of our Lord Bishop of *Meaux*, our illustrious Prelate and Superior, during the space of six months, far from giving us any cause of trouble or uneasiness, has afforded us much edification. We have remarked in all her conduct, and in all her words, a great regularity, simplicity, sincerity, mortification, meekness and christian patience; a true devotion and

"esteem for whatever appertains to our most holy faith, especially the mystery of the incarnation and holy infancy of our LORD JESUS CHRIST. It would be a favour, and of great satisfaction to our whole community, if the said Lady chose for a retreat to spend the rest of her days in our house. This proposition is made without any of her view than that of giving testimony to the truth.

Done this 7th of July 1695, and signed,
Sister FRANCES ELIZABETH LE PICARD, Prioress.
Sister MAGDALEN AIMEE GUETON.
Sister CLAUDE MARIE AMOURI.

WHEN they spoke to the Bishop about me, he answered, "I see, just as ye do, nothing but good in her: But her enemies torment me, and want me to find evil in her." One day he writ to Mother PICARD, "that he had examined my writings with great care, and found in them nothing but some terms which were not in all the strictness of Theology; but that a woman was not obliged to be a Theologian." Mother PICARD shewed me this letter to console me.

CHAP.

CHAP. XIX.

SOME days after the Bishop returned, he brought me a paper written with his own hand, which was only a profession of faith, that I had always been Catholic, Apostolic and Roman, and a submission of my books to the church. Afterwards he read me a certificate which he said he was to give me. As I was too sick to transcribe that submission, to which I had not any objection, he said "I might get a Nun to transcribe it, and I might sign it." He carried away his certificate, to write it over fair, as he said; and assured me that, "on my giving him the one, he would give me the other; that he would treat me as his sister, and should be a knave if he did not." This procedure appearing so handsome, I said to him, "that I had put myself into his hands, as into those of a man of honour, as well as a Bishop." But fine words are not always followed with fine actions, as will be seen in the sequel. Mortals are changeable, whatever names they bear.

I WAS so ill after his departure, and so extremely weak, that they were obliged to recover me with cordial waters. The Prioress fearing, if he should come again to me the next day, that it would be my death, writ to desire him to let me have that day's repose: Yet he would not; for he came that day, and asked me whether I had signed the writing he had left with me; and opening a blue letter-case which had a lock on it, he said to me, "See here my certificate: Where is your submission?" He held a paper when he said this. I shewed him my submission, which was on my bed. I had not strength to give him it. He took it. I then had no doubt but he would give me my certificate,

ificate, as he had promised: But truly he would not. He put it again in his letter-case, and told me, "he would give me nothing; that I was not yet got to the end, that he was going to torment me much more; and that he would have other signatures beside what I had now given him, especially, that I *did not believe in the incarnate Word.*" Judge of my surprise. I lost both my strength and speech. He went off. The Nuns were affrighted: Nothing that I knew of had obliged him to promise me a certificate. I had never asked him for one.

SOME time after, the Prelate came again to me. He asked me to sign his pastoral letter, to confess that I had fallen into the errors which are condemned therein. I endeavoured to shew him that what I had given him comprehended every sort of submission: And as, in this letter, he had *numbered me with the malefactors*, I endeavoured to honour this state of JESUS CHRIST without complaining. He said to me, "But you promised me to submit to my condemnation." "I do it with all my heart, *said I*, and I take no more interest in whatever I have written, than if I never had written it. I will never depart from the submission and respect I owe you, however things turn. But, my Lord, you promised me a discharge." "I will give you it, *said he*, when you have done what I shall require of you." "My Lord, you did me the honour to tell me that, on my giving you that submission, you would give me my discharge." "These, *said he*, were words which escaped, without thinking maturely on what both can and must be done." "I do not tell you it, *said I*, to trouble you with complaints, but to remind you of what you promised me: And to shew you my submission, I am willing to write at the foot of your pastoral letter whatever I can put there." Having done it, he read it; and said to me, "he liked it well enough." Then putting it in his pocket he said, "This is not the

"the matter. You do not say that you are formally an heretic. I will have you declare that, and acknowledge you have been guilty of all the errors which it condemns." I answered, "Sure, my Lord, you say that to prove me. Would ever a Prelate of piety commit such an abuse on the good faith with which I came to place myself in his diocese, only to make me do things which in conscience I cannot do? I hoped to find in you a father: Let not that hope meet with a deception." "I am a father of the church, *said he*: But in short, it is not a question of words. If you do not sign what I require, I will come with witnesses, and after having admonished you before them, I will inform the church of you, and we will cut you off, as we are directed in the gospel." Then, my Lord, *said I*, "I have only God for my witness. I am ready to suffer for him: And I hope he will grant me the favour to let me do nothing against my conscience, yet without my departing from that respect which I owe you." He wanted beside to oblige me to declare that there were errors in the latin book of Father LA COMBE, &c.

THE good Nuns, who had seen and heard a part of the violent rage of the Bishop, were exceedingly affrighted. Mother PICARD told me, "that my too great mildness emboldened him to treat me roughly, because his mind was of such a cast, that he generally acted that way with mild people; but more gently with such as were stout and had courage." Such as knew that I had been at *Mantes* thought I was there by order of the King, whereas I went thither of myself; and that the Bishop had examined me sundry times about the inward life, my manner of prayer, or love of God, whereas he never spoke to me about any of these things.

WHEN

WHEN he came to me, he said, "he was satisfied with me; but it was my enemies that bad him torment me." At other times he would come full of fury, to demand that signature which he knew I could not give him. He threatened me with all I have suffered since. "*He did not design*, he said, *to lose his fortune for me*," and many more such things. After thus venting his fury, he returned to *Paris* and stayed there some time.

At last, after having been six months at *Meaux*, he gave me of himself a certificate, and asked me no further signature. What is astonishing to think of, at the very time he was most outrageous against me, he told me that if *I would come and live in his diocese, I should do him a pleasure*. A little before I left *Meaux*, he testified to the Archbishops of *Paris* and of *Sens*, how much he esteemed and had been edified by me. He preached to us one day, at mass, a surprising sermon on the inward life, and in it advanced things much stronger than I had done. He said that he was not master of himself, under the view which then was spread around him of those awful mysteries, and that God caused him to make this confession of the truth against himself. The Priors went to him after his sermon, and asked him, "how he could persecute me, when he even preached my sentiments." He answered, "it was not he; but my enemies that did it."

As I had now been six months at *Meaux*, though I had engaged to stay there only three, I asked the Bishop, if he desired any thing farther from me. He answered, *No*. I told him then that I now had need to go to *Bourbon*, and asked him if it would be agreeable to him, that I should come to pass the rest of days with those good Nuns; for our spirits had been cemented in the bonds of mutual love, though the air of that place I found to be very bad for my constitution.

He

He was much pleased with this proposal, and said to me, "he should always receive me with pleasure, that the Nuns had been much edified by me; and that for himself he was now returning to *Paris*." I told him, "that either my daughter, or some Ladies of my friends, would come for me." At hearing this, he turned to the Priors, and said to her, "Pray receive well those who shall come for Madam Guion, whether it be her daughter or other Ladies. Lodge them in your house, as long as they shall be willing to stay." Two Ladies came for me. They dined, supped and lodged there, and stayed dinner next day. Then, about three o'clock, we took our leave of them and set off.

SCARCE had I got home but the Bishop repented his letting me come out of his diocese. What made him change, as was discovered since, was, that having given account to Madam MAINTENON of the terms on which this affair was finished, she was displeased with the certificate he had given me. He thought then that in losing me he had lost all the fine hopes he had flattered himself with. He writ to me to return into his diocese. I received at the same time a letter from the Priors, wherein she writ, "that whatever desire she had of having me again in her house, she thought herself obliged to let me know the designs of the Bishop; and that he was resolved, if he had me again in his power, to torment me worse than ever." I knew that he hoped to establish a high fortune on the persecution he should carry on against me: And as the design of it was on another person far above me, he thought that in my escaping him it would be all lost. Mother PICARD sent me with her letter a new certificate, from the Bishop, but so far different from the former, which he desired me to send back; that I saw I had no justice to expect from him. Nevertheless to observe all the rules of decency toward him, from which I never departed, I

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G g

writ

writ to the Priors, that I had placed what the Bishop demanded back from me in the hands of my family, which, after all that had passed, had need of a piece of that nature for my vindication; and there was room to believe they would not part with it. In the first he certifies thus, "from the declarations and submissions of Madam GUION, together with the good testimony which has been given us of her, during the six months of her residence in our diocese, in the Monastery of St. Mary, we are satisfied with her conduct, and have continued to her the participation of the holy sacrament, in which we found her. We declare farther, that we have found her in no wife involved in the abominations of *Molinos*, or others otherwise condemned, and have not meant to comprehend her in the mention which hath been made thereof by us in our ordinance of the 6th of April 1695.

"Given at *Meaux* this first day of July 1695.

"J. BENIGNE, Bishop of *Meaux*."

Now this latter certificate sent me by the Bishop seemed to support all that had been said against me, as it contained not a word to the contrary. Enraged at the refusal of giving up the former certificate to his demand, he gave out "that I had run away from the Convent, having leaped over the walls." Beside my being a bad leaper, all the Nuns were witnesses to the contrary: And yet this story was so current that many people believe it to this day. A procedure of this nature permitted me no more to resign myself to the discretion of the Bishop of *Meaux*: And as they gave me to understand, that they were going to push things with the utmost violence, I thought I ought to leave to God whatever might fall out, and at the same time take all the measures of prudence, to avoid the effect

effect of the threats which came pouring on me on all sides. Many places of retreat were offered me; but I was not free in my mind to accept of any, nor to embarrass any body, nor involve in troubles my friends and my family, to whom they might attribute my escape. I took the resolution of not quitting *Paris*, of living there in some private place with my maids, who were trusty and sure, and in general to hide myself from the view of the world. I continued thus about five or six months. I passed the day all alone in reading, in praying to God, and in working. But toward the end of the year 1695 * I was arrested, all sick as at that time I was, and conducted to *Vincennes*. I was three days in the custody of *Monf. des Gæz*, who had arrested me; because the King would not then consent to my being put in prison; saying several times over, *that a Convent was sufficient*. They deceived his justice by still stronger calumnies. They painted me to his eyes in colours so black, that they made him scruple his goodness and equity. He then consented to my being taken to *Vincennes*.

* This was the 27th of December of said year. EDITOR'S NOTE.

CHAP. XX.

I SHALL not speak of that long persecution, which has made so much noise, for a series of ten years imprisonments, in all sorts of prisons, and of a banishment almost as long, and not yet ended, † through crosses, calumnies and all imaginable sorts of sufferings. There are facts too odious on the parts of divers persons, which charity induces me to cover: And it is in this sense that *charity covers a multitude of sins*, 1 Pet. iv. 8. And there are others on the part of those who, having been seduced by ill-disposed persons, are yet respected by me for their piety and other reasons, though they have shewed a zeal too bitter for things of which they had no true knowledge. The one fortal pass over in silence out of respect, and the other out of charity. What I have to say is, that from so long a train of crosses, with which my life has been filled, one may judge that the greatest were reserved till the last; and that God who, through an effect of his goodness, did not reject me, had no mind to leave the end of my life without a greater conformity to JESUS CHRIST. He was arraigned before all sorts of tribunals. He has done me the favour to be so too. He suffered the most violent outrages without complaining. He has conferred on me the mercy of doing the same. How could I do otherwise in the view he gave me of his love and his goodness? In this resemblance of my Saviour I regarded as favours, what the world looks upon as strange persecutions. The peace and joy I had within hindered me from seeing the most violent persecutors, otherwise than as instruments

† It seems that these words have been inserted by the Author, on her reading over again her manuscript some years after the date, which will be seen at the end. EDITOR'S NOTE.

struments of the justice of my God, which has ever been to me so adorable and so amiable. I was then in prison as in a place of delight and refreshment, this general privation of all creatures giving me more room to be alone with God. Thus I regarded all those great apparent evils, and that universal decree, as the greatest of all benefits. I looked upon it as the work of the hand of God, who was pleased to *cover his tabernacle with the skins of beasts*, to hide it from the eyes of those to whom he would not have it manifested.

I HAVE born long and fore languishings, oppressive and painful maladies without relief. I have been also inwardly under great desolations for several months, in such sort that I could only say these words, "My God, My God, why hast thou forsaken me?" All creatures seemed to be against me. I then put myself on the side of God, and of the creatures, against myself. How could I complain of what I suffered, with a love so clear from all self-interest? Should I now interest myself for myself, after having made so entire a sacrifice of whatever regards this self? No. I therefore chuse rather to consecrate all these sufferings by silence.

I HAVE defended my innocence with enough of courage and firmness, not to leave any doubt of the falsehood of the calumnies cast on persons whose prayer is fervent and love sincere. The speeches of their slanderers are rash, and contrary to every sort of truth and justice: And yet the heart, which loves God, whose conscience reproaches it with nothing, even from hence gains an increase of strength and of happiness. Persecution is a weight which always sinks and plunges the soul into God. What matters it if all creatures are unchained against that soul, when it is all alone in sweet communion with its God, and gives him solid testimonies of its love? So, since there is no other way of testifying to God that we love him, than in bearing heavy sufferings for his love, we are infinitely indebted

indebted to him when he gives us the means of doing it.

PERHAPS some will be surpris'd at my refusing to give the detail of the greatest and strongest crosses of my life, after I have related those which were less. I thought it proper to tell something of the crosses of my youth, to shew the crucifying conduct which God held over me. I thought myself also obliged to relate certain facts, to manifest their falsehood, the conduct of those by whom they had pass'd, and the authors of those persecutions of which I have been only the accidental object, as I was only persecuted, in order to involve therein persons of great merit; whom, being out of their reach by themselves, they therefore could not personally attack, but by confounding their affairs with mine. I thought I owed it to religion, piety, my friends, my family and myself.

WHILE I was prisoner at Vincennes, and Monsieur de LA REINE examined me, I pass'd my time in great peace, content to pass the rest of my life there, if such were the will of God. I sang songs of joy, which the maid who serv'd me learned by heart, as fast as I made them: And we together sang thy praises, oh my God! The stones of my prison look'd in my eyes like rubies. I esteem'd them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love thee, in the midst of their greatest crosses.

THIS peace was wounded, for a short space, by an infidelity which I fell into. It was in premeditating one day on what answers I should make, at an examination which was to be the next day. I answer'd badly. God, who had so often caus'd me to answer difficult and perplexed questions, with much facility and presence of mind, punish'd me now, even by stopping me short on easy matters with confusion. It serv'd to

to shew me the inutility of our arrangements on such occasions, and the safety of trusting in God. They who depend on human reason say, "it is necessary to look before us, and to make our preparations; that it is to tempt God, and expect miracles, to act otherwise." I leave others to think what they will. As to me, I find no safety but in resigning myself to God. All scripture abounds with texts enforcing such a resignation.

WHEN things were carried to the greatest extremities, I, then being in the Bastille, said to thee, oh my God, "if thou art pleas'd to render me a new spectacle to men and angels, thy holy will be done! All I ask is that thou wilt save thine, so that neither principalities, nor powers, nor the sword, may ever separate them from the pure love in JESUS CHRIST. As for me, what matters it what men think of me, or make me suffer, since they cannot separate me from thee? Were I to please all men and displease thee, wretched would be the consequence. Let all men then despise and hate me, so I may but be agreeable to thee. Their strokes will polish what may be defective in me, that I may be presented to him for whom I die daily." I saw all men united as it were to surprize and to torment me, all the subtilty of wit employ'd for it, by people who had abundance of it; and poor me, alone, without succour, sometimes also feeling the heavy hand of God upon me, who seem'd to abandon me to myself, and to my own obscurity; all my own vivacity having been so long mortified, having labour'd all my life long to submit myself to JESUS CHRIST, and my reason to his conduct. I voluntarily underwent, as long as my health permitted it, very rigorous fastings and austere penances: But all this look'd only like the burning of straw. One moment of the conduct of God is of a thousand times more efficacy than all that we can inflict upon ourselves.

BEFORE

BEFORE I enter on her conclusive Chapter, I think proper to exhibit a view of her poetry.

In her long imprisonment, she compos'd, as she has inform'd us, many Hymns; with Poems on all sorts of spiritual Subjects, filling five octavo volumes. Her poetic vein was free, flowing with warm devotion and gratitude. Specimens thereof have already been exhibited in several Translations, but in a manner inadequate both to the subject and to her compositions.

THE Translator of the *Extracts from her Life and Writings* has given us the 1st and 2d of her *Cantiques* or *Hymns*, and her Poem on *divine communion*, in her own words, but with a Translation of them in Prose, nearly literal, which he acknowledges was for want of a better in verse.

THE Translator of one of the Histories of the Archbishop of *Cambray's* Life has given us the 2d and 3d in her own words, but without any Translation, as if he supposed his English Readers generally masters of the French, and capable of discerning the beauties of its Poetry.

DESIROUS of pleasing, to the utmost of my power, the numerous subscribers to this publication, I have attempted a poetic Translation of such of her pieces of this kind, as have already appeared in any prior English Tracts which have yet come to my sight, and a few more: Which I hope will not be disagreeable to well disposed Readers, as they so fully manifest her ever-ardent desire to be in all respects what God would have her to be; and as they sprang from the enjoyment of his infinite goodness in her long and severe imprisonment.

CANTIQUE

CANTIQUE I.

I.

GREAT God, here at ease,

Thee singly to please,
I sing all the length of
the day;

Shut up in a cage,
Yet shelter'd from rage:
Oh listen and smile on
the lay!

II.

From sorrow releas'd,
With solace increas'd,
The bars of my prison I
love:

All toil here untry'd,
All wants well supply'd,
I am blest, and enrich'd,
from above.

III.

What if aliens are prone
To despise, as unknown,
A language in heav'n
understood;

'Tis a feast to the taste
Of the soul that is chaste,
As it flows from the
fountain of good.

IV.

Tho' my foes have combin'd,
And my body confin'd,
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Yet my soul is with liberty blest:

I am humbly content,
With whatever is sent;
For I know that thy
pleasure is best.

V.

O pleasure divine,
All excellence thine;
And thee will I love
and adore:

The more piercing my
pain,
The more freedom I gain,
And of every choice blest-
sing the more.

VI.

Accept then, I pray,
The tribute I pay,
I sing; as a bird, full of
joy,

Vivacious, expos'd,
In a cage when inclos'd,
His warbling effusions
employ.

VII.

Grant my hymns, utter'd
here,
Melodious to chear,
Tho' tend'rer and softer
than fine:

And the strength ever deign
Of my life to sustain,
Of that durable life
which is thine.

Thy

VIII.

Thy wondrous defence
Makes a cell seem im-
mense;

It sheds so peculiar a
grace :

Such a pleasure abounds,
Such a glory surrounds,
And the joys of thy
kingdom embrace.

IX.

All my foes I behold,
All the stout and the bold,
Perplexing their hearts
with their pain ;

Confounded.—I see,
While happily free,
How they vent all their
furies in vain !

CANTIQUE II.

Addressed to her Dungeon.

I.

O how'd solitude,
Where happiness
grets ;
And nothing that's rude

Embitters her sweets ;
Where all the long day
Is a banquet divine !
Can torments allay
Such affection as mine ?*

II.

No, welcome to love,
My pains are delights :
No torture can move,
No terror affrights.

Let 'em smite with a spear,
Or pierce with a dart,
The worst they can rear
The wish of my heart.†

III.

Immur'd in a fort,
My sole exercise,
While without a support,
Is my love and my sighs :
For meekness in harms

My glory will prove ;
And SOVEREIGN CHARMS
Shou'd have sovereign
love.

IV.

Let me faithful endure,
As my sufferings, I find,
The

* By this hymn it looks as if Lady GUION had met with some rough usage in her imprisonment, in order to extort from her something contrary to the truth in her heart, and that, having faithfully surmounted it, she was filled with great joy from it.

† Well worthy it is of being noted, to how great a degree the love of God inflamed her heart, that, far from fearing the most dreadful persecutions, she even wished for them, as the means of giving the fullest proof of the depth and firmness of her love.

The pleasure procure,
Which reigns in my
mind :
As God, from on high,

Changes what wou'd
annoy ;
And deigns to supply
Strength, patience and
joy.

CANTIQUE III.

I.

MY dearest Protector, see how they detain
My life in a dungeon ! Yet let me remain
While such is thy pleasure : For better no doubt
In a prison with thee than a palace without !

II.

No thought in my heart dares to lift up its head,
But the thought which to love, and to serve thee, is led.

III.

I wish'd to be thine from my tenderest age:
No lovers beside have I sought to engage,
No slender supports of the loftiest reeds,
No trust in their words, and no hope of their deeds.

IV.

In every probation to thee the recourse
Of my soul, in thy grace is its only resource.
What else can I do, so surrounded with foes,
But fly to thy goodness which heals all my woes ?

V.

When my hair shall grow white, and infirmities shake,
This old shatter'd fabric thou wilt not forsake.

VI.

I was formerly pain'd when I saw, night and day,
What innocence suffer'd in walking her way :
But since I have learn'd, we are summon'd to prove
By the weight of our suffering the weight of our love.

H h 2

Love

VII.

Love perfect and pure goes farther than thought :
None knows, till he proves it, how dear 'twill be bought.
Yet 'tis well worth its price, and a thousand times more,
Since it brings us to Heav'n when our labours are o'er.

THE four following pieces are extracted from many of her's promiscuously taken. The two first give a brief review of some of the former parts of her life. The third, of the excellencies of divine love. The fourth, of her universal concern for mankind.

I.

I.
PERMIT me, my God,
For thy bounty be-
flow'd,

To render oblations of
praise ;
O gracious to grant
The supplies of each want,
And to high resignation
to raise !

II.
To blast with the wind
What malice design'd ;
To fill with the fervour
of love !

Its duteous flow,
I joyfully know,
The Lord of my life
will approve.

III.
What slanders and lies
Ran around in disguise,
To make odious the
sound of my name,

And, as far as they durst,
To procure me the worst,
Tho' guiltless, of suffer-
ing and shame :

IV.
Till wave upon wave
Threaten'd death and a
grave,
In the fathomless depth
of the flood ;

So resolv'd in their will !
They had meant it for ill ;
But thy pleasure has
turn'd it to good.

V.
For here, O my God,
What a grateful abode !
An asylum of boundless
delight !

I rejoice in my state,
Tho' my lodging so strait,
Having nothing but thee
in my sight.

Let

VI.

Let the winds roar about ;
Let the storms rage without ;
All *within* is so calm
and serene !

Not a cumbersome care,
Not a trifling affair,
Interrupting the peace
of the scene !

VII.

If events then arise,
Or descend from the skies,
On thee let me singly
depend.

From the wind, and the
wave,
Thou art *mighty to save*,
And a calm, and a sun-
shine, to send.

VIII.

Human wisdom and pride,
Fling your glories aside,
Nor seduce with your
sparks in the night.

Ye so sily deceive,
That men fancy they're
brave,
And refuse to their Author
his right.

IX.

Ye provoke with your
flames,
Into furious aims,
Till wrath, in confusion

expire,
While favour'd with light,
Which, wou'd, lead them
aright,

How they clash in their
erring desires !

X.

O ye carnally wife,
Who deride and despise
All your sense what im-
mensely transcends !

What in secret is seal'd,
Yet to babes is reveal'd,
No critical wit compre-
hends.

XI.

In time then apply,
This wisdom to buy :
Your wills to your Au-
thor's resign.

Be humble and just,
Upright in each trust,
And in mercy and puri-
ty shine.

XII.

Then ineffable gains
Will result from your pains,
And, the gates of his
kingdom unbarr'd,

The celestial King,
In his bounty, will bring
To the joys of an end-
less reward.

II.

I
O Love ever true,
Ever ancient and
new,

How thy favours un-
bounded amaze !
How grace from on high,
Like

Like an Angel of joy,
All around me thy
glory displays!

II.

'Tis the ceaseless delight
Of my soul to recite
The show'rs of thy love
as they flow.

My ALL is in thee;
And NOTHING to me
Are the charms of the
nations below.

III.

Thy presence inspires,
And crowns my desires.
Oh fill all my soul with
thy love!

My Guardian and Guide
When tempted and try'd!
Let our union eternally
move.

IV.

To my soul, to my sight,
All is sweet, all is bright:
For thy pleasure all na-
ture obeys.

Here I trace all thy truth,
From my tenderest youth,
In the deeds of anterior
days.

V.

My forces had fail'd,
By sickness assail'd;
Yet health from thy hand
I regain'd.

When weigh'd to the
ground,

With crosses around,
Thy hand, still attentive,
sustain'd.

VI.

The Tempest and tide
With perils have ply'd,
Amid the loud threats
of the seas;

The heights over floods,
The robbers in woods;
Yet my heart was un-
mov'd and at ease.

VII.

When of fiends and of foes
Rude legions arose,
To shock me with dire-
ful dismay;

Full of faith, void of fear,
I repell'd their career,
Thro' the force of thy
sovereign sway.

VIII.

What can anger or pride?
Having thee on my side,
Their efforts abortive
rebound.

The plots and the schemes
Wild phantoms and
dreams!

The hearts of their au-
thors they wound.

IX.

How in envy combin'd,
In their error how blind,
With the tenderest com-
passion I view.

Their labour employ'd,
In

In thy favour enjoy'd,
My warmest of wishes
pursue.

X.

May they timely be taught
In each word, and each
thought,

To move with a reve-
rent awe;

To gain a delight,
A purity bright,
In evolving the lines of
thy law!

III.

On the Excellencies of divine Love.

WHEN AFFECTION abounds that is PERFECT AND
PURE,

No terrors alarm; and no vices allure.

The soul, then exalted, all goodness purifies;

For honours immortal engross all her views.

Then holding her freedom, her purity bought,

Th' Infernals are vex'd at their victim uncaught.

What strains can this perfect affection declare?

What objects assemble with it to compare?

'Tis the richest of treasures, the brightest of gems;

All thrones it outshines, all the world's diadems.

'Tis the noblest of plants, as ascending it shoots

From the virtuous heart, full of excellent fruits.

From the smallest of seeds it will rise, and will spread,
O'er the Earth with its boughs, up to Heav'n with its
head.

The storm only touches its rind as it blows;

For the more agitated the firmer it grows.

So solid and lasting its virtues are seen,

Its fruits ever fine, and its leaves ever green;

In all ages and climates admir'd and renown'd.

From the love of the Highest they solely rebound.

'Tis the first, and the finest, of themes ever known,

All beside it, give way—to behold it alone!

On every condition it breathes a content,

In the conscious course of the moments well spent.

It

It sweetens our bitters, it comforts our toil ;
 It melts down the mountains, and softens the soil,
 It lifts up the vales as it levels the hills,
 Throws *leisure* down, and with *lowliness* fills.
 Each image of gold, and each idol of lead,
 As they fall to the ground, *lose the hands and the head.*

It strengthens in weakness, in sickness it heals,
 And pleasures, rewarding, to sorrows unfeels.
 It brightens in trials, as gold, when refin'd,
 The dross in the furnace when leaving behind.
 It baffles all Malice, and balks her intent,
 Full happiness flowing where misery was meant !
 The Prisoner, exulting, the wonder proclaims ;
 And Martyrs, with songs, in the midst of the flames.

To kindness approaching it opens a door,
 Supplying all wants, and enriching the poor :
 The glory of countries, the beauty of towns !
 From transient crosses, to permanent crowns,
 The coward turns fearless of swords and of seas ;
 And mortals, astonish'd, work wonders with ease.
 Effects of thy goodness, O SOVEREIGN DIVINE !
 All the powers in the world are as nothing to thine.

Each rising desire in the heart is deny'd,
 Which tends from thy kingdom to turn it aside.
 The ready suppression attracts thy regards ;
 And sweet are the foretastes of future rewards ;
 The *hundred-fold* promis'd to them who resign
 All the charms they delight in, and chuse to be
 thine.

Ambition and Avarice and Envy and Lust,
 An army of Giants, are stretch'd in the dust.
 The mighty GOLIATH'S, who vaunt on the plain,
 By the hands of thy striplings are speedily slain.
 Proud SELF is in ashes abas'd, and abhor'd,
 And only the Maker of all things ador'd.

To thee then adhering, wherever they go,
 With a virtuous ardor thy votaries glow.
 Tho' rocks in the road, or tho' deserts are found,
 Harmonious appears the creation around.

All

All nature looks chearful, if foul or if fair,
 New fragrance diffusing in ambient air.
 The joy that's *within* issues forth in their views,
 And Paradise, gracing all objects, renews.

Shou'd we buy it with sufferings, and losses of all
The flocks in the fold, and the herds in the stall,
 With volleys of slander our characters torn,
 Or fierce persecution incessantly born,
 The purchase were cheap, since alone it procures
 A fitness for bliss which for ever endures.

IV.

I.
 O my Sov'reign, engage
 Every nation and
 age
 To lay hold of thy prof-
 fers of aid ;
 The motions of sin
 To stifle within,
 In virtues unspotted ac-
 ray'd !

II.
 Happy change of the times,
 Over ages and climes,
 While o'er 'em thy sun
 daily shines :

From each crime, and
 each lust,
 Ever pure, ever just,
 And ennobled in all
 their designs !

III.
 The fault is not thine,
 If the sinner decline
 Vol. II.

To walk in the way that
 is right ;
 So clear thou hast shew'd,
 So courted and woo'd
 His return to the rays
 of thy light !

IV.
 But it grieves to survey
 Such a fatal decay
 Of the life of celestial
 birth ;

V.
 How its beauties are soil'd,
 And its fortitude foil'd,
 Wide over the face of
 the earth !

VI.
 Ah the treacherous joys
 Of transient toys ;
 Of treasures a baneful
 abuse ;
 Like snakes hid in flow'rs,
 Or harlots amours
 Which deadly distem-
 pers adduce !

I i

They

VI.

They plunge into woes,
Which admit no repose,
Where insolent spirits
infest:

Their mirth and their wit,
And their scorning, unfit
To join in the joys of
the blest!

VII.

Who vices refuse,
And rectitude chuse,
Can never repent of
their choice.

True freedom, alone,
True bliss is their own,
Who hearken and follow
thy voice.

VIII.

Tho' so high on thy throne,
Tis thy joy to make known
Thy secrets unseal'd, to
the wife.

In affection divine,
As in action, they shine,
And thy mercies they
thankfully prize.

IX.

Thy words to fulfill,
To conform to thy will,
The permanent mark of
the mind!

With thee they converse,
And rejoice to rehearse
Thy laws, and thy love
to mankind.

X.

When these meet on high,
In a lovelier sky,
Where their Sov'reign
and Saviour appears;
All beauties are found,
All pleasures abound,
And his infinite good-
ness endears.

XI.

Their labours all o'er,
Their troubles no more,
Triumphing in lustre
improv'd,
What joys will they know,
From the fountain to flow,
Ever loving, and ever
belov'd!

XII.

Who can cease to admire,
O Sov'reign and Sire,
How thy Greatness and
Goodness unite?
Then, depriv'd of his
crown,
Busy SELF is thrown down,
When we come to be-
hold things aright.

M. GUION'S

M. GUION'S Experience OF DIVINE COMMUNION,

A POEM.

Prophefying that the Light of the Gospel should reach
to, and spread in, the separate Islands (the most
memorable of which are the *British* Isles) the cold
Northern Regions, and the Continent of America.

N. B. It has of late reached to, and spread, in some de-
gree, in the dismal cold country of GREENLAND,
thro' the means of some patient and faithful labourers
from *Moravia* in *Germany*.

CHRIST to his SPOUSE.

O Thou dear object of my fixt delight,
True to my laws, and beautiful in my sight,
Obsequious, chaste, effervent with the dart
Of pure affection in thy constant heart!
My BRIDE elected! All thy SELF resign:
For ever faithful to thy bridegroom shine,
As when thy toils, in prior days pursu'd,
No stipend fought, no sordid wish allow'd.

When in the maze of thorny paths I led,
Or on the cliffs where briary thickets bred,
Thy course was dauntless, while it seem'd alone,
And faith undeviating from the path unknown.

Pleas'd I beheld thy vigilance and fears,
Reliev'd thy sighs, allay'd thy gushing tears,
Look'd on thy conflicts, heard thy suppliant strain,
And arm'd with patience in the depth of pain.

I i 2

When

When death stood threat'ning, still my Spouse re-
sign'd
Call'd not my love inconstant or unkind.
Thy loads were pond'rous : I the burthen blest,
Tho' fancied distant from thy soul distress.
No placid ease, or gay diversion sought,
None but the succours which my pleasure brought,
With lenient balm I sooth'd each pain and fright,
Within thy bosom, yet without thy sight.
This then thy language, "O my dearest Spouse,
" With thee to suffer is the lot I chuse.
" For thee to labour is thy Lover's scope :
" Thy smile her only happiness and hope !
" All gems beside it are but void and vain :
" They wound her peace, and tantalize her pain.
" One look of thine (why turn'd away those eyes ?)
" Fills with new raptures, and new life supplies."
I saw thee struggling with incumbent throes,
As to my throne thy pray'r, emergent, rose.
No pow'r exterior gave internal rest,
Or gain'd a seat and sceptre in thy breast.
It softly breath'd, O Witness of my love,
" Look down, auspicious, from the realms above.
" O rock of ages ! Nothing here below
" I crave, enrich'd if thy compassion flow.
When yet too weak I saw thy willing mind
For full refinement, which my Grace design'd,
I call'd, " Exert thy doubled fortitude,
" No baits, delicious to the senses, view'd.
" For such our league : If thou'lt be wholly mine,
" Thou must all darlings, and thyself, resign :
" Cast each warm wish of *all thy bliss* aside,
" And rest in *mine* completely satisfy'd.
" Endure with patience. Let no conflicts tire ;
" *To see me glorious* be thy sole desire."
What in such conscious solitude I said
Thine ear attended, and thy heart obey'd.
My cheering voice thy vivid hope advanc'd,
And the chaste ardor of thy love enhanc'd.

Unseen

Unseen, unknown, thou wou'd'st have instant dy'd,
To give bright pledges of a faithful Bride.
All beauty's charms in dark oblivion caught,
All selfish interests in the dust unsought,
Thou cry'd, " I'm fair, if faithful to my Lord,
" Whose wondrous favours on his Spouse are stor'd."
At length all murmurs on thy lips decay'd :
All fell in silent resignation laid.
Silence profound ! It's marv'ous glow refines,
And human wit, and wisdom, far outshines.
All words are worthless, where its beams abound,
When mutual converse melts without a sound.
Thus in the woods thou pass thy pleasing youth,
Alone, enraptur'd with *celestial truth*,
In reverent stillness heard *my language* there,
And wish'd no human eloquence to hear.
It wrought its wonders. All thy pangs it heal'd,
And joyous myst'ries of my realm reveal'd,
Unveil'd my beauty ; with my goodness blest ;
Source of thy toils, and temple of thy rest !
'Twas then thy soul in clearest lustre saw
How senses, pamper'd, into bondage draw.
Thy hands refus'd, whate'er wou'd gratify
Their keen demand, superfluous, to supply.
All charms then darken'd which had once been bright,
As stars all vanish from the solar light.
Each wish was ONE, as when the lucid rays,
To one fix'd point collected, hotly blaze.
Then in new freedom soar'd thy flaming love,
High on the pinions of the peaceful dove ;
Of these great favours all the grateful fame,
To distant nations, ardent to proclaim.

H E R

Her SOLILOQUY and ADDRESS.

SUCH salutation, from my Sov'reign Spouse,
 Hail'd, in his Bride a boundless love to rouse,
 Of secret Self to drown the sly controul,
 And fix in perfect purity of soul.
 No more I wish'd of transient toys to view:
 No more mine audience vain discourses drew.
 "Oh grant new pow'rs, I pray'd, my Love supreme,
 "For promulgation of the worthiest theme:
 "Nor longer leave my fervour thus confin'd,
 "Since thy refulgence on my soul has shin'd!
 "Thy boundless goodness now my soul surveys,
 "'Tis lost in wonder, and 'tis fill'd with praise.
 "Rapt with thy beauties, and exempt from fear,
 "I trust resound 'em, tho' the worst I bear,
 "Ye fever'd isles, and *Hyperborean* plains,
 Whose floods lie fetter'd in their icy chains,
 Whose piercing blasts deprive your dreary glades
 Of the sweet fragrance of the Southern shades,
 To you, tho' distant, in his name I call;
 Oh live devoted to the Lord of All.
 Your gates immortal to his Grace unfold;
 And ye'll exult in blessings yet untold,
 In the high glories of perpetual hills,
 In the sweet solace of celestial rills.
 If no repugnance intercept the rays
 Which rise to bless you with the best of days,
 All wants redress'd, a brighter Sun will glow,
 And endless love in blissful union flow,
 Your hearts and hands in generous acts employ,
 And crown your labours with transcendent joy.
 Ye stately fabricks in th' enamel'd fields,
 Where *art* improves what lovely *nature* yields;
 Ye beauteous hills for pearly fruits renown'd,
 Ye crowns of vines which deck their summits round,

Ye

Ye wide canals which cost amazing toil,
 Ye streams which murmur o'er the flow'ry soil,
 Oh since your Lords, decoy'd with earthly views,
 Neglect the Giver, and the gifts misuse,
 Since peace fraternal yields to selfish strife,
 And grateful virtue to luxurious life,
 I leave, lamenting, your infected state,
 And waft my words to regions less elate.

Ye then who hold yon *Western Hemisphere*,
 Or whose long darkness ends your frigid year,
 Within your breasts your Author's love inclose,
 To thaw your ice, and melt your chilling snows.
 He courts a refuge in your nations. Chase
 Him for your Lord, nor offer'd bliss refuse.
 His due reception renders every place
 Fair in his sight, and honour'd with his Grace.
 He lifts aloft, and wings to bliss from woe
 A race of rebels in the world below,
 Broke from the bonds of dastard fear and shame,
 By virtue fervent with celestial flame.

Ye fruitless tracts, whose hapless throngs are thin,
 Oh, if he shield you from the shafts of sin;
 His perfect goodness if your tribes revere,
 And to his laws, in spotless lives, adhere;
 Then all its wildness will the waste forego,
 Then clustering grapes for noxious brambles grow.
 But righteous judgment will at last surprize,
 If mortals, call'd, the gracious call despise.

Some

Some short Pieces taken from her Book of Emblems, which appear to have been the productions of her younger days.

I.

I.

HOW endanger'd was I, when distant from thee,
When sins had an absolute reign;
When frantic with joy, from restriction if free,
I rush'd into sports with the vain!

II.

When idle amusements attracted my heart,
When I heard, and yet fled from, thy voice;
Applauding my folly, for flying apart,
And blindly pursuing her choice!

III.

I now see it all with a pungent regret;
Of my rashness I deeply repent.
Oh deign, I beseech, to forgive and forget.
To thy will let me fully be bent!

II.

I.

HOW long I resisted a gracious God,
Who kindly vouchsaf'd to invite!
Ah rebel I was, well deserving his rod,
And to sink in the horrors of night.

II.

I submit, I surrender myself to thy will:
And nothing I hope from my tears.
Thy righteous sentence let justice fulfill;
So my soul be set free from her fears.

Great

III.

Great Author of goodness, my heart with thy love
Has been smitten, and felt its delight:
Then every delay from obedience remove,
And turn what is wrong all aright.

III.

I.

NO pains I deplore,
Which are paid to
my fault;
Chastise me yet more,
To revenge the revolt.

II.

I'm asham'd, and I grieve,
As thy goodness I find
So swift to relieve,
To carels me so kind.

III.

Not thy mercies alone,
But thy justice I crave,
What best will atone
My relapse, to receive:

IV.

Of such a transgression
How painful the sense!

Will the loudest confession
Efface its offence?

V.

Will my shameful condition
Be heal'd with regret?
Will floods of contrition
E'er cancel the debt?

VI.

Oh unjust and ingrate!
Let thy hand be severe;
Let me suffer its weight,
'Till I'm fix'd in thy
fear.

VII.

Redouble my pain
So my sins be but lost;
I will count it all gain,
And not care what it
cost.

IV.

I.

LOVE watches and fathoms the hearts of mankind:
Uprightness exact it demands,
A purity perfect infixt in the mind,
A manifest cleanness of hands.

Vol. II.

K k

the

II.

The lover who wavering leans to the earth,
Whose heart runs wandering astray,
Turns vile and degenerate, losing his birth,
And blessings it meant to display.

III.

True love over every temptation will pass,
Alone with its spouse to regale :
All objects beside are as splendors of glass,
Deceiving as much as they're frail.

IV.

In loving our God this advantage we gain ;
Him we shall eternally love :
All we view in the world is transient and vain,
Like billows which break as they move.

V.

The treasures beneath are a load which deceives ;
Or they fly with the wings of the wind :
Applauses and honours are impotent slaves,
To support in the trials assign'd.

VI.

True love is exempted from weakness and fear ;
All sin it will ever exclude ;
'Tis a chain that is endless, as firm as sincere,
And with every thing noble endu'd.

V.

I.

O Draw me, my Spouse, and thy steps I'll pursue ;
For around thee how every thing blooms !
How sweet is all nature, how beautiful to view !
How reviving with od'rous perfumes !

Hear

II.

Here the Spouse stopt me short, as a novice in love ;
In such terms, in his turn, he reply'd ;
" Weak lovers cry out for attractions to move :
And are false and inconstant when try'd.

III.

There's a shorter, yet worthier, path to be trod,
A path of the love which is pure :
Where troubles, or tortures, the lover of God
Is willing for him to endure :

IV.

No road strew'd with roses expecting to find,
But a life of resemblance to mine.
I suffer'd for sinners, to death was resign'd,
And agonies link'd in a line.

V.

The self-pleasing path be no longer survey'd,
Nor cherish a hope to rejoice :
By tracing me here let thy love be display'd,
And then thou wilt merit my choice."

CHAP. XXI. and last.

AS my life has ever been consecrated to the cross, I was no sooner out of prison, and my spirit began to breathe a little, after so many persecutions, but my body was afflicted with all sorts of infirmities. I have had almost continual maladies, which often brought me to the very verge of death.

In these last times I can hardly speak at all of my dispositions. It is because my state is become simple and without any variations. It is a profound annihilation. I find nothing in myself to which I can give a name. All that I know is that God is infinitely holy, righteous, good and happy. I see nothing below myself, nothing more unworthy of his bounties than myself. I acknowledge that God has heaped his favours on me, enough to save a world, which I have too much requited with ingratitude. All good is in him; for my share betwixt us I have only NOTHING. To me every condition seems equal. All is lost in his immensity, like a little drop of water in the sea. In this divine immensity the soul sees itself no more, but it discerns every object in God, without discerning them otherwise than by the feeling of the heart. All is darkness in regard to itself, all is light on the side of God, who lets me be ignorant of nothing that is proper, or of real advantage. There is here neither clamour, nor sorrow, nor pain, nor vain pleasure, nor uncertainty; but a perfect peace; not in myself but in God: No interest for self, no anxiety or bustle for self. If any think there is any good in me, they are mistaken, and by such thought do injury to my Lord. All good is in him and for him. The greatest satisfaction I can have is because HE IS WHAT HE IS; and because *what*
he

he is he will be for ever. If he save me, it will be gratuitously; for I have neither merit nor dignity.

I AM astonished that any should place confidence in such a poor nothing creature as I am. I have sometimes said in. Nevertheless, I answer what they ask without difficulty. My own will and inclinations are vanished. Poverty and nakedness are my share. Sometimes indeed I could wish to undergo the worst of sufferings, so that souls might be brought thereby to know and love God.

I DEARLY love the church: Whatever wounds that wounds me. I feel nothing for myself. I study nothing; but there are given me immediately, as occasion requires, expressions and words very forcible. If I wanted to have them they would escape me, and I could by no means catch or come at them. When I have something to say, if I am interrupted, it is all lost. I am then like a child from whom, unperceiving, his apple is withdrawn. He looks about for it, but all in vain: He finds it no more. My God keeps me in an extreme simplicity, godly sincerity, uprightness of heart, and enlargedness of spirit, in such sort that, as to particular things, I seem to look from and above them, and of them to see nothing at all, except when occasions present them.

He gives me a free air with the various numbers of people who come to see me; and makes me discourse with them, not according to any dispositions of my own, but according to their states. I am not afraid of any of them laying snares for me in what they say. I cannot have recourse to precautions in any of these cases, conscious of my own innocence and uprightness in them. Oh carnal prudence! How opposite do I find thee to the simplicity of Jesus CHRIST! I leave thee to thy partisans. As for me, all my prudence, my wisdom, is in following him in his simple
and

and lowly appearance: And if to change my conduct would make me an Empress, I could not do it; or were my simplicity to cause me all the heaviest sufferings I could not depart from it.

Nothing is greater than God, nothing less than myself. He is rich, I am poor; and yet I want nothing. Life or death is equal to me. God is love. All good is in him and for him. What I have said, or written, is all past away from me. I remember little or nothing of it. I want neither justification nor esteem. I want nothing but God and his glory. Let him then, if he sees it best, glorify himself by my destruction, or by re-establishing my reputation. The one or the other bears equal weight in the balance with me.

My children, I will not deceive or mislead you. It belongs to God to enlighten you, and to give you esteem or disesteem for me. I want only to keep my place, and go no more out, no more to move from my centre. I pray God to enlighten you always, to give you thereby the clear discernment of his holy will, that no false light may ever lead you to the precipice.

O my dear children, open your eyes to the light of truth. *Holy Father, sanctify them through thy truth.* Thy divine Word has spoken to them through my mouth. CHRIST alone is the Truth. He said of his Apostles, *For their sakes I sanctify myself, that they also may be sanctified through the truth.* Oh say the same thing to my children. Sanctify thyself in them and for them. It is being truly sanctified in all holiness, to have none of our own but only the holiness of JESUS CHRIST. Let him alone be all in all in us and for us, that the work of sanctification may be carried on through the experimental knowledge of the divine truth. To him belongeth all wisdom, strength, greatness, power and glory; to us poverty, emptiness, weakness

weakness, misery, and what not! Let us abide in our nothingness, paying homage to his holiness: Then shall we find in him all that we want. If we seek for any thing for SELF out of him, then, however holy he may appear to us, we are liars, and the truth abideth not in us. We deceive ourselves, and in that state shall never be the saints of God, who, having no other holiness than his, have renounced all selfish usurpation of his sacred rights.

Holy Father, I have committed into thy hands those whom thou hast given me; keep them in thy truth, that the lie may not come near them; for to attribute any thing to one's self is to be in the lie: Make them know this to be the great truth of which thou art jealous. All language which deviates from this principle is falsehood. He who speaks only the ALL of God, AND NOTHING OF THE CREATURE, is in the truth, and the truth dwelleth in him, usurpation and selfishness being banished from him. My children, receive this instruction from your mother, and it will procure you life. Receive it through her, not as for her, but as of and for God. Amen! LORD JESUS CHRIST!

CONCLUSION.

I INTREAT all such as shall read this, not to think hardly of the persons, who through a zeal, perhaps too bitter, have pushed things so far against a woman, and against one so submissive; because, as TAULERUS says in his institutions, Chap. xi. "God willing to purify a soul by sufferings, might permit an infinite number of well-disposed persons to fall into darkness and blindness toward that soul, in order to prepare this chosen vessel, by the rash bias of their judgments in such a state of ignorance; but that at last, after having purified this vessel, he will take away the veil sooner or later, from their eyes, not treating them with rigour for a fault which they have committed

" committed through a hidden conduct of his adorable providence.—I say much more," that sooner would God send an angel from Heaven, to refine this chosen vessel through tribulations, than leave it without sufferings."

DECEMBER 1709.

HERE she left off her own Narrative, though she lived a retired life above seven years after this date. What she had wrote being done only in obedience to the commands of her Director.

S U P P L E M E N T

S U P P L E M E N T

T O

Lady GUION's LIFE.

THE Writer of the Life of the Archbishop of *Cambray* has therein given us a brief Summary of that of Lady GUION, from her birth till her death. He first tells us that she was born of noble parents, that in the time of her widowhood her estate brought her in above forty thousand livres a year, till she gave up to her relations her *garde-noble*, and reserved no more than a small annuity to herself, that the Bishop of *Geneva*, so often mentioned in the second Part, was Monsieur D' ARANTON.

AFTER giving the account of her being arrested, and sent prisoner to the castle of *Vincennes*, he goes on thus :

" AN assembly of the Clergy was held at *St. Germain en Lay*, where the Bishop of *Meaux* was chosen to draw up a relation of all that had past, concerning the Pope's constitution against the Archbishop of *Cambray*'s book, entitled, *The maxims of the saints*. It is observable that, in the verbal process drawn up, in which matters were carried on in so outrageous a manner against that Archbishop, the Bishops gave testimony to the purity of Madam GUION's conduct and conversation. They professed a veneration

"ration for her life, while they condemned her principles and her doctrine.*

"THIS authentic testimonial (*says the Writer*) will be an eternal monument of that Lady's innocence; because the Bishops assembled did not give her it till after she had been five years in prison. During that time strict enquiries had been made in all the places where she had been ever since her youth. All persons of her acquaintance in the provinces, far and near, had been examined. Threatnings, promises and prisons had been employed to engage her two maid-servants, witnesses of her conduct for many years, to say something to her disadvantage. She herself had been made to undergo divers captious interrogatories before different judges. She had been carried from prison to prison, in order to shake her resolution; from Vincennes to Vaugirard, from Vaugirard to the Bastille.† And yet, notwithstanding all this, the verity of her answers, the purity of her manners, and uniformity of her conduct all along shone forth so conspicuously, as to force this acknowledgment from a numerous assembly of Prelates, under the direction of the Bishop of Meaux.

"She remained however several years longer in prison, sick and in a suffering condition. She continually demanded her crime to be specified and proved. Her enemies unable to make any thing appear against her, she was at length discharged from her confinement, and banished to Blois, where she lived
"near

* These Popish Bishops did not judge of her principles and Doctrine according to our Saviour's Rule, *By their fruits ye shall know them*. They owned the fruits to be good, but pronounced the tree which produced them bad.

† When it was perceived, of her and Father LA COMBE, that the Lords gave them favour in the eyes of the keepers of prisons, they were removed to others to be more hardly treated.

"near twelve years, honoured and respected for her good understanding, sincere piety, pure and modest virtue, even by those who had entertained the strongest prejudices against her. She died at length in Blois, tenderly regretted by her family and all her friends."

To this account he subjoins an extract from her last Will, but not its date.

"In the Name of the Father, Son and Holy Ghost
"—this is my last Will and Testament, which
I request the Executors hereunder named to see executed.

"It is to the LORD, my God, that I surrender up all that I am, as it is to him that I owe all things. O my God, do with me whatsoever thou pleasest. I make thee an irrevocable donation of my soul and of my body, to be disposed of according to thy will. Thou seest my nakedness and misery without thee: Thou knowest that there is nothing in Heaven, or on Earth, that I desire, but thee alone. Within thy hands, O God, I leave my soul, not relying for my salvation on any good that is in me, but solely on thy mercies, and the merits and sufferings of my LORD JESUS CHRIST.—"

"I AM obliged, in justice to the Truth, and for my own justification, solemnly to protest, that false evidences have been given against me, that my enemies have added to my writings, thereby making me say things which I never said, as I was very far from thinking them. They have divers times counterfeited my hand-writing, have joined calumny to forgery, putting captious questions to me, adding to my answers what I never said, and suppressing real facts. I make no mention of the other matters. I forgive those who have been the
L I 2 "cause

" cause of my sufferings, from the bottom of my
 " heart, whatever they have done against me, having
 " no will to retain so much as the remembrance there-
 " of.

" BEFORE we leave this matter, let us observe the
 " three notable Testimonials given of her in the three
 " principal periods of her life. She had been first ex-
 " amined by Monsieur DE HARLEY, Archbishop of
 " Paris, for the space of eight months, and had jus-
 " tified herself.* Afterwards the Bishop of Meaux,
 " who was powerfully interested to find her criminal,
 " gives her an ample certificate at the end of six
 " months examination. Last of all, an Assembly of
 " the Gallican church, after a strict enquiry into her
 " whole life, gave public testimony to her innocence."

I CANNOT easily take my leave of the life of this
 Handmaid of God, without exhibiting a little more
 of the works of that excellent life, viz. an Abstract of
 her *Short and easy Method of Prayer*, and an abridged
 Extract from her Treatise entitled *The Torrents*.

HER *Short and easy Method* abovesaid contains
 twenty-four chapters, generally short till the four last.
 As the same thoughts and expressions frequently re-
 cur; as she sometimes expatiates on her subjects, to
 make

* This in her own Narrative she has but lightly touched on,
 probably for fear of causing any reflection to be passed on the Arch-
 bishop of Paris. But this Author writes of it as follows, " She
 " very soon made appear the impossure of her enemies, confound-
 " ing them by the force of her answers. After a strict Examina-
 " tion for the space of eight months, by order of Monsieur DE
 " HARLEY Archbishop of Paris; after the most malicious accu-
 " sations, the most captious interrogatories, and a perfect clear-
 " ing up of all matters, her innocence appeared in all its lustre.
 " Her candor, meekness and submissive behaviour so undeceiv-
 " ed the Abbess and the Nuns of the monastery in which she had
 " been confined, that they were all unanimous in giving an au-
 " thentic Testimony to her virtue.

make them clearer to dark and ignorant people; as
 some things relate to the peculiar usages of the country
 she lived in; and as other parts have too much of
 the mystical in them; for these several reasons I
 thought it best to give only an ABSTRACT, containing
 the principal substance thereof, clear of what is ob-
 scure, and of such things as appeared not requisite to
 be inserted.

FROM this piece her enemies charged her with Quie-
 tism; and made it a pretext for her persecution and
 imprisonment, but with what colour or shadow of reason
 seems not easy to discover. For my part, I look upon
 it to be a fine piece of experimental divinity: But self-
 interested men, who wanted the people to leave to them
 the whole business of their salvation, exceedingly dis-
 liked her invitation to all to pray for themselves, and
 to come to buy wine and milk without money, and without
 price, of him who sells it for the dedication of the whole
 heart to his divine love.

AN ABSTRACT of Lady GUION'S Short and easy Method of PRAYER.

CHAP. I. ALL people are proper for PRAYER.
 It is a lamentable misfortune that
 most of them imagine they are not called to it; where-
 as we are all called to prayer, as much as we are all
 called to our salvation.

PRAYER is nothing else than the application of the
 heart to God, and interior exercise of divine love.
 St. PAUL advises to *pray without ceasing*. 1. Thes. v. 17.
 And our LORD saith, " What I say unto you I say unto
 " all,

"all, watch and pray." Mark xiii. 33, 37. All then may practise prayer, and all ought to do it.

My most dear Brethren, whoever ye be who desire to be saved, come to the practise hercof. Ye are to live on prayer as on love. *I counsel you to buy of CHRIST gold tried in the fire, that ye may be rich.* Rev. iii. 11. For you to have this gold is easier than ye may imagine.

Come all ye who are athirst to these living waters, and waste not your precious time in *beating to yourselves broken cisterns, which cannot hold these waters.* Jer. ii. 13. Come, O ye hungry hearts, who find nothing to content you, and ye will soon be fully satisfied. Come, ye poor and afflicted, who are loaden with pains and grievances, and ye will be relieved. Come, ye that are sick to your best Physician, and be not afraid of addressing him by reason of your manifold maladies. He will make them all turn to your advantage in the highest relation.

COME, O ye children to your Father, and he will receive you with open arms of love. Come, ye poor wandering and lost sheep, return to your Shepherd; Ye sinners to your Saviour, Ye stupid and ignorant to an all-wise Instructor; Ye who look upon yourselves to be good for nothing, far from being incapable of prayer, ye are the most fit for it. Come all without exception; for JESUS CHRIST invites you all.

PRAYER is the key of perfection and sovereign happiness, the efficacious means of getting rid of all our vices, and acquiring all virtues; the foundation of worship, and support of the spiritual life: For the great means of becoming perfect is to *walk in the presence of God.* Prayer only procures us the lively sense of that presence, and does it continually.

Ye

YE must learn then the prayer which can be practised at all times, when ye go out and come in, when your hands are employed in their lawful occupations, the prayer which all ranks of men, and which women and children can practise: Not a prayer of the head, but of the heart; a prayer which nothing can interrupt but depraved affections.

WHEN any come to relish the sweetness of divine love, every charm beside becomes vile. These cannot relish any thing else but God. Now it is easy for us to have this divine relish of him, as he is more desirous to give himself to us than we to possess him. It is only for us to seek him, which is so easy and natural, that the air we breathe is not more so: Will not then the neglect of this duty be the more criminal in any of us, should we be convicted of it?

CHAP. II. The reading of spiritual books, which have been written by such as have long lived under the government of CHRIST, and been largely instructed by him, is often very helpful to animate and strengthen in the practise of this duty: But herein we must fix our attention upon the valuable subject, read only a little and digest it well. It is not the Quantity of reading that profits. The bees draw their honey from flowers by resting on them, not by running over them. We should read important truths, not to reason about them, but to excite the will to pursue the good things which they manifest.

WHEN the soul is retired from the circumference to the center; then it is sweetly occupied with the celestial truth, and the affections moved to the pursuit of all goodness, which is better than employing the understanding in cold considerations about it.

At first it is difficult to continue inward with God, by reason of the habit which the soul has contracted. But

But when it grows naturalized thereto, by following the draughts of divine love it is then very easy, as well because it becomes habituated to it as because God, who desires nothing else of his creatures but to communicate himself to them, sends it abundance of grace, and an experimental enjoyment of his presence. For as a person who would only chew any excellent food would not be nourished with it, how well soever he liked its taste, if he did not proceed from that movement to swallow it; so it is with the soul, when the affection is moved, if it do not proceed from that to faithfulness in action, in all the duties owing both to God and men.

As to those who know not how to read, they are by no means on that account to omit the exercise of prayer. Jesus CHRIST is the great book, written within and without, which will teach them all things. Let them learn this fundamental truth, *that the kingdom of God is within them*, and there to be sought.

THOUGH he causes his goodness to flow into the enamoured soul, yet he often hides himself, to oblige it to seek him with love and fidelity. Then with what high favour does he recompense the constancy of his Well-beloved! Wherefore in humiliation and abasement wait patiently for his return. Shew him that it is himself alone and his good pleasure that ye love, and not the selfish pleasure which ye have in loving him, or in enjoying his love.

Be patient in Prayer. If ye wait long in patience, in a resigned humble mind, for the return of your Well-beloved, this is an excellent prayer, and will be followed with the best of consequences.

CHAP. VI. We must surrender ourselves entirely to him, resting assured that every thing which befalls us, from moment to moment, is the order and will of God, and

and for our good. I beseech you, my most dear Brethren, when ye have made this surrender, never think of retracting, or drawing back; any thing once given being no more of right at our own disposal. Resignation is of great consequence all along our journey through this life. A great faith causes a great resignation: We must then trust in God, *hoping even against hope*. Rom. iv. 18.

WHEREFORE take no thought for your life, what ye shall eat; neither for your body what ye shall put on—for your Father knoweth that ye have need of these things: Luke xii. 22, 30. But seek first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt. vi. 33.

In regard to practice, our own will ought to be entirely lost in the Will of God, all our own inclinations, how good soever they may appear, to be renounced, even at the first perception of their beginning to rise; to have no will of our own either for body or soul, for blessings temporal or eternal, to give the present moment still to God, forgetting the past, and leaving the future wholly to his Providence; content with the actual moment, which brings with it the eternal order of God, and is an ineffable declaration to us of his will; to attribute nothing to the creature, to look at all things in God, and as coming from him, except our sins.

VIII. God ought to be so purely loved with the whole heart, as ever to be sought through our lives. Do not act like those persons who give themselves to his caresses, but revolt from his crucifixions, and run to seek their consolation in the creatures. O dear souls, ye will never find any true consolation but in the love of the cross, and an entire resignation thereto. Ye will never otherwise grow in grace, so as to come rightly to *favour the things that be of God*, and

not of men. Matt. xvi. 23. But to the hungry soul bitter things are sweet. Prov. xxvii. 7. For he that is hungry after God becomes so after the very cross of CHRIST.

Jesus whom he follows as *the Way*, hearken to as *the Truth*, and is animated by as *the Life*, John xiv. 6. imprinting himself on the soul, makes it bear all his states, as St. PAUL writes of himself, "I bear in my body the marks of the LORD JESUS." Gal. vi. 17. He often gives the soul herein a resignation of the views of its states. We must give all our application to whatsoever shall please him, whether light or darkness, strength or weakness, sweets or bitters, desiring only to continue steadfast with him, to cleave closely to him, and abide annihilated before him.

Now this is the only short and sure way of acquiring virtue; because, God being its principle, he who possesses God possesses every virtue. All virtue which is not from this principle is but like a garment, which is often put off, and does not last long. This is the only essential real and permanent virtue which, like *the beauty of the King's daughter*, (Psa. xlv. 13.) has its spring and seat within. God, with whom faithful souls are united, makes them practise every kind of virtue. They think of nothing else but what may please their Well-beloved. Oh did this love prevail, how easily would the whole church be reformed! But it never can be without it.

X. By any other way it is impossible ever to arrive at the perfect mortification of the senses and passions. The reason is, that the soul gives force and vigour to the senses, as the senses move and irritate the passions: But when the soul is singly attentive to God, separating itself for that purpose from the senses, then every thing is done with much perfection. The passions

passions are easily subdued and mortified, when we inwardly turn from them to the divine presence: But any other opposition to them rather irritates than appeases them. There are two senses which we need greatly to mortify, viz. *the sight and the hearing*, because from these two most of our ideas and imaginations are formed. God enables us to do it, and we have only to follow his spirit herein.

CONVERSION is nothing else but the return of the soul from the creatures to the Creator, in order to live in him as its center. Beside the attracting force and virtue of the center, the soul has a powerful inclination to a re-union therewith, except it yield itself to be held down by the creatures. When released from them, if it be not stopp'd by some obstacle, it holds its course thither with an intense rapidity: As a stone, cast up in the air, speedily returns to the earth, as to its center; so the soul turned toward God violently yields to the force of the central attraction.

XII. EXERCISING itself in his love, it soon becomes astonished to find that he seizes and engrosses it entirely. His blessed presence is then given to it continually, and prayer becomes natural and habitual, in a deep silent attention to, and ever-ardent desire after him, wherein its happiness is ineffable.

It is then of the greatest consequence for it to cease from its *own willing and running*, or movements of any kind, that God alone may move and act in it, who by his servant DAVID saith to us, "Be still, and know that I am God." Psa. xlv. 10. But this point needs a close watch to be kept up within; for the soul is so fond of its own imagined excellencies, its own discernments and productions, that it is exceeding apt to be too forward therein. Its hastiness hinders it from seeing the steps it makes, whereas the true silence, is not unfruitful, from any want of matter; but is full

of divine unction, which lays a restraint on all its own operations.

Two sorts of persons keep silence; the one for having nothing to say, the other for having too much; viz. more than they are capable of expressing, or judge proper to be expressed; as water causes the death, very differently, of two sorts of persons; the one through thirst, or the want of water; the other through it's overflowing and drowning them. A child at the nurse's breast shews us this very sensibly. He at first moves his little lips to make the milk come; but when once the milk comes plentifully, he quietly swallows it without any motion. After the like manner ought we to act in the spiritual exercise of prayer; for as that infant, if he should then be too free of motion, would cause the milk to be spilled and lost, and would be obliged to quit the breast: so should we, if too ready to run into words, or any inconsistent conduct, lose the inward sweetness of divine grace, which ought to be our nourishment; and so we hurt the growth and liveliness of our souls toward God thereby.

XIII. LET the soul arrived here rest in stillness, wherein it enjoys an inestimable happiness; at so wonderful a blessing it is astonished; and a heavenly conversation is carried on *within*, which that *without* does not interrupt. Every virtue flows agreeably and naturally in this soul; it practises them easily and with alacrity. It has a spirit of life and of fruitfulness, which gives it all the readiness of love for whatever is good, and a rejection for whatever is not so. Let it then continue faithful and fixed in this disposition, and beware of seeking any other whatsoever, this being the most perfect in which all religious duties can be attended.

Oh if ye would make the trial hereof, how soon ye would see that experience goes far beyond all that can be told! Cast yourselves then into the arms

arms of love, which are stretched out to receive you. What can ye risque in giving yourselves up to God? He will not deceive you, except in giving much more of true happiness than ye expect; whereas to them who expect every thing from themselves belongs that reproach he hath uttered by his prophet, "Thou art wearied in the greatness, or multiplicity, of thy ways; yet saidst thou not, there is no hope. I will manifest thy righteousness and thy works; for they shall not profit thee." *Iai. lviii. 10, 12.*

XIV. THE Prophet HABAKKUK crieth out, "The LORD is in his holy temple; let all the earth keep silence before him." The eternal essential word speaketh in the sanctified temple of the soul. Choose therefore to hearken diligently to this word, that ye may not speak of yourselves, but wait till this word speak through you, that ye may thereby *minister grace* to the hearers. *Eph. iv. 29.*

THERE are many places in scripture which exhort us to hearken to God, and to be attentive to his voice. Exterior silence is very necessary to cultivate the interior, and indeed it is impossible to become spiritually minded without the love of retirement and of silence. Wherefore God saith to us, by the mouth of his Prophet, "I will allure her, and bring her into the wilderness, (or draw her into solitude) and speak comfortably unto her, (or as in the margin, speak to her heart.)" *Hosea ii. 4.*

XV. SELF-EXAMINATION ought to be frequently practised, with prayer to God that he may search us, and shew us our defects; then to be followed with fidelity, in giving them up to be cured by him, in the way of the cross.

LET us beware lest self-love deceive us herein. It *calleteth good evil and evil good.* *Iai. v. 20.* When we abide

abide herein exposed to the eyes of God, then the sun of righteousness shines, and shews us even to the least atoms. God does not fail to reprove the soul for all its faults. No sooner has it committed any, than it feels an inward burning, which reproaches it therewith. It is then an examination which God himself makes, who lets nothing escape, but by his divine light discovers it. Ever bear with dutiful patience and gratitude his fatherly corrections, joining repentance with amendment of life.

XVII. THE soul now lays aside all selfish prayers to God, such as formerly it used to make, learning to desire, and to pray, only that his pure and holy will may be done, how great a cross soever to its own; or having lost its own will in his: And herein his good spirit helpeth our infirmities—and maketh intercession for us with groanings which cannot be uttered. Rom. viii. 26.

XIX. In temptations or distractions, do not rashly encounter them; for that draws the soul from its adherence to God, and increases their force and power. One ought instantly to turn off from looking on them, and to flee to God the mighty Helper and Deliverer, like a little child, who seeing a monster, far from thinking of fighting it, shuns the sight of it, and softly sinks into its mother's bosom, as its only safeguard.

Acting otherwise, as we are weak, aiming to attack our enemies, we are easily wounded, if not entirely defeated. But abiding faithful in the presence of God, we soon find ourselves suddenly fortified. This was DAVID's case. "I have, *said he*, set the LORD always before me, &c." Psa. xvi. 8. So in *Exodus* it is said, "The LORD will fight for you, and ye shall hold your peace." Exod. xiv. 14.

XX. PRAYER

XX. PRAYER, according to the testimony of St. JOHN, is an incense, the smoke whereof ascendeth up to God, wherefore he says, *An Angel held a golden censer, in which was the perfume of the prayers of all saints.* Rev. viii. 3.

PRAYER is an effusion of the heart in the presence of God. "I have poured out my soul before the LORD" said the mother of SAMUEL. (Sam. i. 15.) It is also a warmth of love, offering incense, like the wise men from the East at the feet of Jesus, in the stable at *Bethlehem*. It is what the Spouse expressed, when she said, "While the King sitteth at the table, my spikenard sendeth forth its smell." Cant. i. 12. This table is in the innermost of the soul, and this smell the fine odour of pure charity.

THIS Prayer is *worshipping the Father in spirit and in truth*, (John iv. 23. 24.) *in spirit*, because we are drawn thereby out of our own human carnal manner of thinking and acting, to enter into the purity of the spirit which prays in us; *in truth*, because the soul is thereby placed in the truth of God being ALL, and itself NOTHING.

XXI. SOME people, hearing this silent worship spoken of, have fallen into a mistake about it, imagining it to be of a stupid, lifeless, inactive nature: Whereas it is certain that the soul herein acts the most nobly, and with the most enlargedness, since it is moved of God himself, and acts by his spirit.

THIS is finely represented by EZEKIEL, under the figure of *wheels, which had the spirit of life in them, and went as that spirit actuated or conducted them; they were lifted up from the earth, or went down, as they were moved by that spirit: When that stood still, so did they.* Ezek. i. 19, 20, 21. But, by it they were never drawn backward. Thus ought the soul to yield itself to be moved by

by that vivifying spirit which is in it, following singly its action, and not that of any other spirit. It will never cause the soul to move backward, to turn again to the creatures; but always to advance toward the happy end.

WHILE it thus continues in a pure dependence on the spirit of grace, its action is so free, easy and natural, that it seems as if it did not act at all, as when a wheel moves slowly, we easily see and distinguish it; but when with a very keen and rapid motion, we can no more distinguish any thing of it.

THIS Spirit is no other than God, who attracts and causes the soul to fly to him, as is experimentally known to the Spouse, who thus addresses him, "Draw me, and we, (*viz. all the powers and faculties of the soul, harmonized in unity*) will run after thee." Cant. i. 3. Under such a dedication to him, it is that *in him we live, and move, and have our being.* Acts xvii. 28. Far from being so lifeless and inactive as some have misapprehended and misrepresented the matter. Indeed there is no other way for the soul to come back into that simplicity, and unity, in which it was at first created. We must quit the multiplicity of our own actions, before we can attain this happy simplicity and unity, to become one spirit with the Lord.

God created us in his own image and likeness. He breathed on us *that breath of life*, by which he gave us the participation of the spirit and life of the Word, who is the image of the father. The Devil by his sin having disfigured this beautiful image, it was necessary for the same Word, whose spirit had been breathed into us at our creation, to come to restore that image to its first beauty and purity, as that disfigured image could in no wise restore itself thereto. We ought therefore to leave him to act entirely, and not to stir of ourselves therein: For an image that stirs of itself,

or

or is stirred of others, hinders the painter from imprinting his own perfections upon it. It provokes him to withdraw and leave it. Then it is liable to receive other impressions and very false features.

THE Son of God *hath life in himself.* John v. 26. He alone it is who communicates it. We must then make room for this life to flow into us, which cannot be done but by the evacuation and loss of the life of ADAM, or of corrupt SELF; as St. PAUL assures us, "If any man be in CHRIST, he is a new creature: Old things are past away; all things are become new, and all things of God." 2 Cor. v. 17.

ACTIONS done from a divine principle are divine actions; whereas the actions of the creature, how virtuous or good soever they may appear, are only human actions. MARTHA did such things as were good; but, because she did them in her own spirit, CHRIST reproved her for them: The spirit of man is restless and bustling. He does little, though he appear to do much. MARY ceased in appearance to act, to let herself be moved by the spirit of JESUS: She might seem to be inactive and lifeless, but it was that JESUS CHRIST might live and act in her. It is equally necessary for us to renounce ourselves, and our own operations, in order to follow him.

St. PAUL assures us, "that if any man have not the spirit of CHRIST he is none of his; and that as many as are led by the spirit of God are the sons of God;" that this is not the spirit of bondage to fear, but the spirit of adoption, whereby we cry Abba Father; and which beareth witness with our spirits that we are the children of God; being delivered from the bondage of corruption into their glorious liberty. Rom. viii. 9, 14, 15, 16. Thus moved by the spirit of CHRIST, we partake with him in his filiation or sonship, And this

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spirit in us never asks or prays for any thing but what is conformable to the will of God.

Why then should men load themselves with a superfluity of cares, or fatigue themselves with external performances, wasting their strength, their time and treasures, therein; when the Almighty has so emphatically remonstrated with us hereupon, and invited us to the internal substance, by his prophet, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." *Isa. lv. 2.* In order to hearken thus to him, *all flesh must be silent before the Lord, Zech. ii. 13.* We ought to resign ourselves entirely, and fear nothing in so doing, since he takes so special a care of such as confide in him, as he has fully assured us. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. O Words full of consolation! Who after this shall fear to resign themselves to God?"

XXII. WHEN a vessel is in the port, the mariners have some labour to get her out of it, into the open sea; after which they easily turn it into the way in which they want it to go. So while the soul is yet in sin, fastened among the creatures, it requires often no small labour to draw it out from them. It is necessary to loose the ropes, which hold it tied, to get it out from that port of its own, in order to draw it toward the immense ocean of all good.

BUT when the vessel is once got clear of the land, detached from the earth and its objects, then the oars become useless, and the labour of towing it is laid aside: The pilot hoists up the sails, and holds the rudder. *To hoist up the sails* is to lift up the heart in prayer

prayer to God to be moved of his spirit: *To hold the rudder* is to hinder the mind from wandering, or turning aside out of the right road, and to steer it according to the movement of the spirit of God. He then sends a favourable wind to fill the sails; the vessel advances easily, and the joyful mariners rest from their labours. Then the wind carries it forward without them, which all their labours without it cannot effect. So the soul advances by the divine motion without its own efforts, but not at all by the latter without the former.

WHEN it is assaulted with contrary winds, or with tempests, it is necessary to cast anchor into the sea, to stay the vessel. This anchor is a confidence in God, a hope in his goodness, a patient waiting for the calm, and the return of the fair wind, as *David* did, "I waited patiently, *saieth he*, for the Lord, and he inclined unto me, and heard my cry."

CHAP. XXIII. is given in English already, in the extracts from her Life and Writings by J. M.

XXIV. St. *John* informs us that *there was silence in heaven.* To us heaven represents the center of the soul, where all should be in the profoundest silence, before the Majesty of God. All its own activity, all selfishness, are to be utterly suppressed; for it is this selfishness which is the source of malignity of every kind in men.

SECONDLY, to unite two things so opposite as the purity of God and the impurity of the creature, he alone must operate.

It can never be done by the efforts of the creature, since two things can never be united, which have no resemblance or relation to each other, as no impure metal can ever be joined with fine gold.

N n 2

THEREFORE

THEREFORE to purify the soul God sends his own wisdom, as to purify gold people make use of fire. It is certain that gold can be purified no other way than by fire, which by degrees consumes in it all that is earthy and different from its own substance. That gold is often put into the fire, and dissolved in it, 'till it thoroughly lose all its impurity.

When the goldsmith can find no more mixture in it, by reason of its being brought to a perfect purity, the fire can act no more upon it: It might then be for an age in the fire without being either more pure, or in the least diminished thereby. It is then proper for making the most excellent works.

If that gold after this seem to be impure, it is only stains contracted by a commerce with different substances. That impurity is outward, and does not hinder it from being put into use; but the other was inward, and as it were the same with its nature. Persons of no knowledge are very liable to be easily deceived herein, setting less value on pure gold with a coarse outside, than on gold very impure with a polished surface,

Beside, we may remark that gold of an inferior degree of purity cannot mix or incorporate with that of a superior degree.—In order to join them together in one mass, the goldsmith labours to make the former lose in the fire all its earthy mixture, in order to fit it for joining with the purity of the latter. This is what St. Paul takes notice of when he says, "The fire shall try every man's work of what sort it is.—If any man's work be burnt he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. iii. 13, 15. This is to consume all the activity of SELF, that our religion may be the more pure, undefiled and unsullied.

ANOTHER

ANOTHER thing appears proper in this place to be noted. St. Paul says of himself, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Jesus Christ." 1 Phil. iii. 13. Should we not think strangely of a person who, having undertaken a journey, would stop at the first inn, because some had sojourned there, and the master of the house lives there, instead of advancing toward the end? Let souls then take the shortest and easiest way, which is that of constant application to God in prayer. Let them not stop at the first, second, or any other place. Let them not take up a rest by the way, short of the true rest.

NONE are ignorant that God is the sovereign good, and that the essential beatitude consists in our union with him; that the saints are more or less great and happy as this union is more or less perfect; since God communicates himself to the soul, only so far as its receptivity becomes great, noble and enlarged. None can be united to God without passiveness and simplicity; and this union being perfect beatitude, the way which conducts us in this passiveness is most certainly the best. It is what all may and ought to walk in. No danger attends it, since Jesus Christ has made it the most perfect and necessary of all ways; the way to enjoy God, and not his gifts only: For they can never give the essential beatitude, nor fully satisfy the soul.

THE design of God being to restore the soul to its original entire purity, it is necessary that divine justice, as a consuming fire, should take from it all that is terrestrial, carnal, and of its own activity; in order to render it conformable to God, and uniform with him.—It must therefore continually advance, faithfully following his guidance, leaving all things which would in any wise retard, or stop it in its progress, leaving all the inns,

inns, all the practices, and past experiences, which are to be quitted when the signal for it is given.* So shall we be fitted for beatitude, or to enjoy God both in this life and the next.

O THE blindness of men who think highly of their own wisdom and knowledge! How true it is, my God, that *thou hast hid thy secrets from the wise and prudent; and revealed them unto babes!* Matthew xi. 25.

* AFTER her first entrance upon an entire dedication of herself to God, she for a considerable time practised very great bodily austerities; but, on being farther enlightened, she quitted them, to proceed to labour for the good of others, and to expose herself to sufferings from other quarters. So in the course of her life, we find, she left behind her sundry other things she had before been in the practice of, as the invocation of Saints, in order to pray to God only; the saying over by rote her vocal prayers, in order to pray with the spirit and with the understanding also, &c.

EXTRACT

FROM THE

Spiritual Torrents of M. Guion.

Let judgment run down as waters, and righteousness as a mighty stream. Amos v. 24.

AS soon as a soul is touched of God, in such a manner as to return to him in all sincerity; after its first purgation, or cleansing, which confession and contrition have made, God gives it a certain instinct for turning to him in a more perfect manner, to be united to him; as it then clearly sees that it was not created for the amusements and trifles of the world: But that it has a center, to which it must strive to return, and out of which it never can find any true repose.

This instinct is put into the soul after a very powerful manner; yet in some more, and others less, according to the designs of God: But all of them have the vehemence of love, and of desire for purifying themselves, and for taking the ways and means necessary for returning to their source and origin; like rivers which, after they are come out of their fountains, have a continued course, 'till they discharge themselves into the sea. Of these rivers we see some which are gentle and slow; others which flow with more speed: There are also torrents which run with vast rapidity. All obstacles, thrown in the way of their course, serve only to redouble their violence.

It is just so with these souls. *Some* advance slowly towards perfection, and never arrive at the sea, or but very late, content with discharging themselves into some stronger or more rapid river, which carries them along with itself into the sea. Those of the *second* sort flow thither more powerfully and sooner. They even carry along with them many rivulets: But they are slow in comparison of the *last*, which run with such a continued force, as renders them less regarded or desired. People don't sail upon them, nor entrust any merchandize to them, except at certain times, and in certain places. They beat against rocks, affright with their noise, and stop not for any thing. The *second* sort, on the contrary, is more admired and extolled, as it appears to be more useful. The gravity and solemnity of its course is more pleasing; it carries abundance of valuable merchandize, and people venture upon it without fear.

Let us see, with the help of grace, the three sorts of persons who are specified under these three figures, and begin with the first, that we may happily finish with the last.

I.

The first kind of souls aforesaid, are those which, after their conversion, give themselves to meditation, or even to works of charity. They practise some exterior austerities, or self-denial. They try, only by little and little, to purify themselves; to break off from obvious sins, and even some smaller ones. Thus, according to their little abilities, they labour to advance, but feebly and slowly.

As their spring does not abound, a little privation makes them quickly dry. If for public service they

must sometime carry a little merchandize in that case *art* must supply the defects of *nature* in enlarging them, by the discharge of ponds or lakes, or joining them with other rivers, whereby they carry some little boats, not into the sea but into some large rivers.

THESE souls are in a general way very little inwardly exercised. They carry no merchandize, *that is*, they have nothing to spare for others. God makes use of them only to carry small boats, that is some acts of corporal mercy or kindness to the bodies of others: And to make them serviceable, there must be discharged into them ponds of sensible graces, or animating motives, or else they must be joined with others in religious concerns, wherein several of a moderate share of grace joined together don't fail to carry a small boat, not into the sea itself which is God, into whom they never enter in this life; but through his mercy obtain that entrance in the next.

THESE souls have nothing supernatural but in proportion to their outward exercise. Take from them that and you stop the course of grace; like those pumps which give no water, but while one works at them, or like those travellers on foot, who, if they lose the use of their feet, having no boat, or other kind of conveyance, can travel no more. You may observe in them a great facility of reasoning, an activity ever vigorous, a desire of always doing something, thereby to render themselves the more perfect. They have many *ups* and *downs*. One while they do wonders, then again they languish, and have no even conduct, easily sinking under discouragement and frequently complaining.

II.

THE second sort are like those great rivers which flow with pomp and majesty. Their course is orderly. They are laden with merchandize, and go of themselves into the sea. But their course being long and slow, they don't arrive there 'till late: Nay, most of them lose themselves in larger rivers, or end their course in some arm of the sea. Such are the souls which are in the way of gifts and openings. Their springs are plentiful; they are the admiration of the age. They appear to such as have not the divine discernment to be far superior to those of the third sort. They arrive at great eminence, as God raises their natural capacity to an eminent degree. They are full of a burning zeal. They do sometimes indeed meet with great crosses and trials, which serve as shades the more to set off the splendor of their virtues. In this way there are many different degrees.—The design of God, in the plentiful distribution of his gifts, is to draw men to himself: But these are apt to make a quite different use of them. They look at them and value themselves upon them, from whence arises self-esteem, preferring themselves to others, which too often ruins the inward state of such.

THESE souls are often made helpful to others, especially if they have once been sinners themselves: But then they often entertain so much aversion for many poor sinners; they have so little motherly compassion, and so much of self-valuing triumph over the infirmities of the weak, that they don't act toward them according to the designs of God. And yet they will hardly ever get out of this way, without a miracle of Providence, in order to pass beyond the gifts and to look singly to the Giver, without which those gifts are only like sluices, which hinder the pure water of life

life from inwardly flowing. O my soul dwell thou in God alone; for in him there is no deception. These have much more difficulty to enter into, and continue in the way of naked faith than those of the first sort; they are so wise and prudent in their own sight; so full of a spiritual selfishness, and so fixed in their own opinions.

WHEN any of these come to be truly sanctified, God strips them gradually of all their riches: But as there are very few of this class courageous enough (after their elevation amongst men, and possession of so much of treasures and honour) to submit to lose them for CHRIST'S sake, few of them pass beyond this degree of christian attainment. They are dextrous at hiding their own defects, covering them over, and putting a fine gloss or fair colour upon them. Their defects come from SATAN transforming himself, and artfully furnishing supports to maintain themselves in them.

III.

OF the souls of the third degree what shall we say? They are like torrents descending from the high mountains. They come from God, and stop at nothing till they enter into him, and till all of self be utterly lost in him. In their course they appear quite naked. No merchandize, no rarities are exposed to recommend them. *Yet, unto these the glorious LORD will be a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.* *Isai. xxxiii. 21.* Sometimes they are as it were lost in deep and subterranean gulfs, till after a while they appear again. As much as they seem poor, vile and contemptible in the eyes of men, so much the more are they enriched, not with their own riches like other rivers, but with the riches of the sea itself: For being soon lost in the sea, and

become one with it, they then bear ships of the heaviest burthen. What say ye of these torrents, O ye rivers which flow with so much pride, which glory in the rich merchandize ye bear? This poor naked torrent, which ye looked on with disdain, as inferior to you, can want nothing. It is more fruitful in hidden charity, more clear of self-exaltation, *not doing its works to be seen of men* and admired of the weak, but to please God only, to whom it is much more dear, as it has no will of its own, but is singly given up to the divine will, whether to labour or suffer.

THE soul, as has been said, having come from God, has a continual bent to return to him; because, as he is its principle, he is also its end. Its course would be infinite if it were not interrupted by frequent infidelities. This is the very thing which causes that the heart of man is in continual motion, and can find no rest till it returns to its principle and center, which is God. O poor souls which seek any divine repose in this life! Ye will never find any but in God. Try to return to him: And in him all your agitations and anxieties will be reduced into divine unity and a calm repose, a heavenly hope, *a joy unspeakable and full of glory.*

WE have now traced the life of Lady GUION, (a woman singular in a Popish country, in the best respects, even in the fruits of the spirit, as specified by the Apostle PAUL, viz, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 12, 23.) with the previous preparation for that maternity, or Apostolic mission, with which she writes she was invested; we may observe that therein she was very much cramped by the constitution and rules of that church of which she was a zealous member, labouring in all private opportunities, such as this church

had

had not forbidden to the laity, or to females: And though she has mentioned little of the service or success thereof, particularly after her return to Paris; yet other accounts inform us of several great men and their families, about the court of France, being convinced by her, and embracing her principles; particularly the Archbishop of Cambray, the Dukes of Beaufort, Chevreuse, &c.

HER fundamental Principle and Doctrine was *The pure love of God*, tending to universal peace and benevolence. This is harmless and at the same time beneficent: It produces good fruits, charitable actions, free and disinterested labours, or even sufferings, for the salvation of souls. This hath appeared in her life. It will appear again in the Archbishop of Cambray's, who employed all his abilities, of mind, of station, of worldly substance, to do every kind of good to all sorts of people; whose death was deeply felt and lamented by vast numbers of survivors. If this be Enthusiasm, it would be of infinite advantage to many to be such Enthusiasts.

OTHERS are offended with her frequent addresses to the Most High in her soliloquies and reflections. These seem to forget that He was her sole object continually. Not having that sacred fervor themselves, they can the less relish such a constancy of it in another. But tho' I believe she attained to great purity of heart, which is the principal point, yet I never said she was a perfect model in all the punctilio's of external conduct. On the other hand, while any lay too much stress on these, they are in danger of over-looking the weightier matters of the divine law, as the Pharisees in their exactness and punctuality in the smaller matters did. She herself sufficiently exposes and exclaims against her own weaknesses, inconstancy and ingratitude. Again she writ an account of her life only for private use, not intending it, at the time when she wrote it, for

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the public; but was prevailed upon, by the desires of some who visited her in her latter days, to consent thereto.

I conclude with observing that she underwent no small conformity with the Apostles in divers respects; as appears by many passages of her life, compared with what an eminent Apostle writes of himself and his Brethren.

"For I think that God hath set forth us the Apostles last, as it were appointed to death. For we are made a spectacle unto the World, to Angels and to Men;—and are buffeted and have no certain dwelling-place. We are made as the filth of the World, and the off-scouring of all things unto this day. 1 Cor. iv. 9; 11, 13.

"—In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,—in labours, in watchings, in fastings, by pureness, by knowledge,—by love unfeigned,—by honour and dishonour, by evil report and good report; as deceivers and yet true. 2 Cor. vi. 4, 5, 6, 8, 9. In perils of waters, in perils of robbers,—in perils of the sea, in perils amongst false brethren. 2 Cor. xi. 26, 27.

Like one of those Torrents she writes of, she was not to be stoppt by any, or all of these discouragements, or obstructions, from running directly to the pure ocean of all goodness, and drawing with her, in her way thither, as many of the greater rivers and smaller streams as she possibly could.

As to her printed works, an account will be given of them in a brief Summary of the Life of PETER POIRRET their Publisher.

End of the Life of Lady GUION.

Now in regard to F. LA COMBE, since I published that part which contains the Note about him (Vol. I. page 259) a kind friend of mine lent me a little book, entitled, *A short Letter of Instruction, shewing the surest way to Christian Perfection*. Translated out of the French.

The TRANSLATOR in his Preface writes thus :

"THIS Letter was written by the famous FRANCIS de la COMBE, to one of his intimate friends. He was well known to the late venerable Archbishop of Cambray, was a person of eminent virtue and sanctity, and patiently endured many cruel and long persecutions for *Righteousness's sake*.

FROM it I here give an Extract as a specimen of his zeal and manner of writing.

"I beseech the Father of Lights, the Author and Giver of all good gifts, to open to me the treasure of his divine Grace, and to make me faithful in drawing from thence what is necessary to assist you in the desire you have conceived of loving God perfectly; as he hath opened your heart to ask this instruction of me.

"—CONVERSION is from a common life to a perfect one; from lukewarmness to fervour; from the animal man to the spiritual man, and from the slavery of self-love to the reign of pure love."

SINCE God calls you to perfect conversion, resist him no longer. Make haste to escape out of the enchantment

ment of self-love, by which St. PAUL declares, (Phil. ii. 21.) *all seek their own interests, and not those of Jesus CHRIST.* Come out of the carnal World to enter into the spiritual Paradise, from wandering abroad among the creatures, to enter into the inward *kingdom*, which, according to the saying of our blessed LORD, is to be found no where *but within us.* Luke xvii. 21. There you will discover wonders hitherto unknown to you; and will see the prodigious difference there is between a servant of God who, by denying himself and all things else, holds fast his God through ardent love in the sanctuary of his heart, and an unmortified man who lives in perpetual dissipation.

My Son, give me thine heart, and let thine eyes be fixed upon my ways. Prov. xxiii. 26. In these few words the holy Spirit opens to us the entrance and progress of the spiritual life. The entrance is happily found in *giving the heart to God.* The progress is advanced by *keeping the eyes fixed upon his ways.*

BEGIN then by giving your heart to God, that he may make it such as he would have it.—Make him such a resignation and transfer, and so full and absolute a deed of gift of your self, and all that belongs to you, as to reserve no proprietary or selfish use of yourself; and so irrevocable as to renounce for ever all right and all desire of taking yourself again: Which being done, use your liberty only in submission to the order of God, and dependence upon the divine movements; give up and abandon yourself so to his amiable conduct, that he may reign absolutely; that you henceforth may no longer live to yourself, but to God alone.

A devout person has left us an excellent model of this donation, in these terms:

“GIVE

“GIVE me leave, O LORD, to consecrate my liberty to thee in its utmost extent. Receive my memory, my understanding, my will, my soul with all its powers. As it was thou that gavest me all that I have and possess, it is to thee I ought to return it all without reserve, leaving myself to the just disposal of thy holy will in all things. I ask nothing of thee, but thy will; grant me but thy grace: this alone suffices me, instead of all riches, and all other pretensions; my heart desires nothing more.”

THIS has been the practice of all the saints.—It is certain that it was this donation which first placed them in God, which united them intimately to him, and which, being afterwards maintained by a constant fidelity, in not taking themselves back again, did at last happily sanctify them.

—AND because this resignation is not so soon perfect (for there remains still some reserve in the soul, and we often take ourselves back again without knowing it, or perhaps thinking we do well) we ought for some time to renew this donation every now and then, and to ratify it as often as we have a motion to do it.

AS JESUS CHRIST was not formed in the pure womb of the Blessed MARY, till she had given her consent to it; in like manner he does not come into us, and make his abode with us, without our consent. And as God waited for the happy *Fiat* of the Virgin, to work in her the incarnation of his Son; so out of the great regard (Wis. xii. 18.) he has for the free-will of man, he waits for his total surrender of himself, in order to impress upon him the image of his Son; which St. PAUL calls *the forming of Jesus CHRIST in us.* Gal. iv. 19.

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P p

HAVING

HAVING then given all to God, consider yourself as his entirely, and say with St. PAUL, 2 Cor. v. 15, 16, 17. "As for us, henceforth know we no man after flesh, &c." 2 Cor. v. 16, 17, 18.

In this disposition you will labour successfully and delightfully in destroying the remains of sin, the disorders of your passions, and the most secret imperfections: And at the same time will acquire the christian virtues, and the greatest gifts of God; because *abiding in Jesus CHRIST, and he in you, you will bring forth much fruit.* John xv. 5.

FAR from being dispensed with from labouring yourself, to sanctify yourself, you must do more than ever you did, or would have done in any other way: But the advantage will be, that acting by the movements of Jesus, and by the direction of the spirit of his Grace, every thing will be done more readily, more easily, and more perfectly; because JESUS CHRIST being the master of the work, the success of it must be wholly divine.

God has given free-will to mankind; he never forces it, so long as we will keep it in our own hands. But what is the effect of our keeping it? Why, we perpetually abuse it.—There is nothing then more safe than to give it up to him; since we do by this what is most agreeable to him, and advantageous to ourselves. There is no better way of succeeding than to engage God in the affair, to work in us, with us, and for us: And we cannot engage him to it more effectually, then by resigning up our free-will to him; because that is the only thing that resists him; and if this proprietary or selfish resistance were taken away, he would reign over us with full satisfaction, in which our perfection does wholly consist.—Can we hazard our perfection in trusting God with it?

LET

LET us then go to the source; let us at the very first seek the reign of JESUS CHRIST in us. Where his love enters, vices and imperfections are consumed; as all the branches of a tree fall at once to the ground, as soon as the root is cut up; so that there is no need of lopping them off one after another.—And as, in order to make another tree grow up to perfection, there needs nothing but to plant a slip, which, having once taken root, grows and advances naturally, extending its branches, and bringing forth its fruits in their season; in like manner the reign of JESUS CHRIST being established in the heart, all the virtues follow and accompany it; and the soul finds itself enriched with the greatest gifts of Grace, even unfought for and unknown, far from being studied.

MANY pass long years, and spend their whole life in heaping up materials, purple, linen, gold and precious stones, without ever coming to the building of the inward tabernacle, which is to serve for the habitation of God, and to be the place of his delight. Inestimable is their loss, and yet they persist in it, even to obstinacy, because they would always keep all in their own hands, instead of trusting wholly to God in all things. But they who make their offering to the LORD, with a ready mind, for all that is to be done at the tabernacle of witness, by the hands of Moses (who represents the spiritual Guide) soon see the sanctuary finished, and sensibly experience that God dwells there, and fills it with his majesty.

CHRISTIAN perfection consists in being *united to God, and enjoying him*. This union is gained by the submission of the soul to the will of God, and this enjoyment by prayer. The whole spiritual life is reducible to these two points, which are as it were the two poles, upon which the firmament of sublime virtues and holy exercises turns; 1 *The practice of mental prayer.* 2 *The love of the will of God.*

P p 2

THERE

THERE is no solid devotion without the profound and durable PRAYER of the heart. — How wretched then in the sight of God is the life of so many persons, both of the Clergy and laity, who live without prayer? If they were truly sensible how impure it is before God, they would die with the horror of it.

TO the LOVE OF THE WILL OF GOD are reducible all the pious exercises, whether inward or outward, that are necessary to the fulfilling it, or which we are to practise in obedience to him. It would be a manifest indiscretion to neglect those employments we are bound to follow, in order to have more time for prayer; since true prayer consists in doing the will of God. Would it not then be a capital error, under pretence of praying, really to forsake prayer?

THERE are six inward exercises, which are as it were the arms and hands, the feet and wings of prayer, by which it reaches to all the actions of our life, to all places, times, persons and employments.

I. RECOLLECTION. This is a secret power which withdraws the soul from outward things, to keep it attentive to God within. Happy is he who knows what sacred recollection is! Nothing but experience can teach it. When the soul feels herself powerfully seized by her heavenly Spouse, she is forced to cry out, that his visits are admirable and his perfumes odoriferous.

KEEP yourself then recollected, fearing to lose your treasure among the creatures. He who is always dissipated, like a house open to all comers and goers, is very unfit for prayer. He that will never pray but in the hour that calls him to it will never do it well, and will easily lose it: But he that would succeed in this great exercise ought, by continual recollection, to keep himself always ready, and in an actual disposition

sition for praying. To this end it is necessary to love silence, retreat, obscurity, and disengagement from the creatures, in order to be well disposed to be employed of God.

II. THE *presence of God*. God is always present to all things; but all things are not present to him. *Seek the LORD while he may be found.* Isa. lv. 6. *Seek his face evermore.* Ps. cv. 4. Let it be your first thought when you wake; the most frequent all the day long, and the last at night when you go to sleep. When you come out of company, or from business that requires application, immediately seek God in his sanctuary, which is *your spirit within you.* Isa. xxvi. 9.

If we have not the happiness of acting as the holy Angels, without ceasing to behold the face of God, let us act at least like dutiful and affectionate children, who, after having obeyed their father's orders, return immediately to present themselves before him, to receive new commands from him.

III. THE *Intention*. There are many intentions that are good, as when we propose to serve God for our own advantage, temporal or eternal: But there is only one intention that is perfect. If we aspire after christian perfection, we must disengage ourselves, and forego all that concerns our own interest, to have God alone in view. This is the generous charity; this is the purity of love. All self-interested motives are imperfect, because in them we seek ourselves.

WALK in the most excellent way, which is that of disinterestedness. Renounce all human respects, all desire of catching the esteem, applause, or favours of the creatures, imprinting deeply upon your mind St. PAUL'S

PAUL's rule; *If I should yet please men, I should not be the servant of JESUS CHRIST.* Gal. i. 10.

IV. ATTENTION is the application of the mind to that which is doing. It ought to be pious and holy in prayer, and in all that regards the service of God, that it may be religiously and duly performed, without distractions, reflections, indiscretion, or any violent efforts of the creature.

THE holy spirit requires of us this submission to his divine movements in all our inward conduct; it is for this that he communicates his gifts to us. They then who give up themselves molt to him are best qualified to receive his graces, and to deserve the increase of them.

SEEK whatever may be an help to recollection, as secrecy and retirement, according to the example which our LORD JESUS CHRIST has left us, who, when he would pray without disturbance, sent the multitude away, and went up to the mountain alone.

V. ASPIRATIONS are the dartings of the soul toward God, by short and fervent words, either to beg some grace of Him, or to testify our love to him. These are the daughters of Jerusalem, whom the sacred lover in the Canticles charges, that, if they should be so happy as to arrive at the throne of her Beloved, they would tell him that she is sick of love for him. Cant. v. 8. To these aspirations the heavenly Spouse frequently answers by his inspirations, all glowing with love; this she also confirms, when she says, *My soul melted with love as soon as my Beloved spake to me.* Cant. v. 6.

VI. FIDELITY *Be thou faithful unto death, and I will give thee a crown of life.* Rev. ii. 10. It is of infinite importance to be faithful to God, since upon this

this the crown depends. Now this fidelity consists, first in *observing what the will of God is*, in order to know it; just as the first duty of a faithful servant is to be very diligent in learning his master's will. Second in *readily performing the will of God when known*, as well in little things as great, and indeed in every thing; which is the second part of fidelity in a good servant: For, according to the oracle of truth, *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.* Faithful souls are as careful to avoid little faults as great crimes, and imperfections as sins; because they would not offend or displease their Beloved.

ANOTHER important duty of fidelity is, *to keep exactly the laws of divine friendship.* These sacred laws are three principal ones; sovereignty, chastity and generosity. (1.) By the *sovereignty* of love, we are to love nothing so much as God. The faithful lover sacrifices without reserve not only himself and all that depends upon him, but also all creatures, to the interests of his God. (2.) By the *chastity* of love we are to love God without reserve, without mixture, without disguise. There would be a reserve if we did not deny ourselves, and all things for the love of God. There would be a mixture if we sought our own advantage in his service. There would be disguise if we pretended that we loved God with all our hearts, and yet would displease, or resist him, in any thing. (3.) By the *generosity* of love, the friend of God is always ready to do any thing, to suffer any thing, and to lose any thing, rather than be wanting to his friendship. It is in this that love ought to be *stronger than death.* Cant. viii. 6.

THE first degree of divine Love is that it be true; the second that it be strong; the third that it be pure. One great point of the generosity of divine love is to be faithful to the cross; that is, never to refuse it, or what

what nature soever it is; never to complain of its rigours; not to desire to be freed from it; not to seek human comforts; but to bear with an humble resignation the absence of divine consolations, begging only the grace to bear it with an entire fidelity.

A HOLY and enlightened person has writ in these terms, "The soul remaining in its disorderly will is imperfect; it becomes perfect in proportion as it approaches nearer to the will of God. When a man is herein advanced so far, that he cannot in any thing depart from the divine will, he then becomes wholly perfect, united with, and transformed into the divine nature."

As for you, my dear Brother, who aspire after perfection, never act from nature, not even in things which seem permitted; because this is by no means allowable by the laws of pure love, which never seeketh her own interest. 1 Cor. xiii. 5. Whatever is not done purely for God, must pass the fiery trial mentioned by the Apostle. 1 Cor. iii. 13. Act then in every thing by grace, that is, to please God, to contribute to his glory, and to live after his spirit in a perfect manner.

MORTIFICATION, according to St. PAUL's rule, is the proper exercise of the spiritual life. See Rom. 8. 13. Gal. v. 16. There is no living after the spirit without dying to the flesh. The practice of christian mortification is, first, to cut off from nature all useless pleasures, to be content with what is necessary, according to the order of God. Second, To endure pains with patience.

THE first labour is to mortify *the senses*, which is done by giving them nothing but what is necessary for them, for the preservation of the body; being content with bare decency, according to our conditions, and

and making our necessities and abilities the measure in such cases.

WE ought therefore to cut off all superfluity, all sensuality, all delicacy in eating and drinking, in lying and sleeping, in linen and dress, in warming ourselves, in walking, speaking, seeing, hearing and conversing; no more to seek for objects to feed our curiosity; no more to admire jewels and trinkets; to keep no animals merely for diversion; no more of musical instruments; or songs unless to recreate ourselves in God in spiritual hymns; no more to be for feasts nor games, though accounted innocent; visits nor assemblies, unless either necessity, obedience or charity, sometimes engage you in them. If your heart be captivated with the love of Jesus, you will no more be fond of any vain amusements. His servant has other kinds of diversions to desire, and fix his delight in. So long as a man is wedded to his sensual pleasures, he never can relish the chaste delights of the spirit.

THE second application should be to mortify *the passions*; so that there may be no more impatience, anger, trouble, ingratitude, anxiety, love or desires barely natural, though they pass for decent and reasonable, no friendship but in God, to promote his kingdom in us. This mortification will not suffer us to be attached to any creature, to desire to be esteemed and loved naturally, nor permit us any ambition, or any passion for the point of honour; all these being nothing else but the disorders of corrupt nature: But above all things learn of JESUS CHRIST to be *meek and lowly in heart*, as he was; before all men meek as a lamb, and in the depth of humility abased before God.

THE third exercise is to mortify *the spirit*, refusing the three powers of the soul whatever is useless or dangerous to them. Deny *the understanding* all curiosity, all unprofitable reading, all search of knowledge, not

Q. 9

required

required to fit you for the station you are in. Despise the news of the age, as one not of this world, a citizen of a higher city, one whose heart is estranged from such things; and only seeking to have a continual conversation in heaven. Renounce *your judgment*, as the most dangerous enemy, and the hardest to be overcome. Keep it subject to the judgment of God. To this end make it pliable to that of men, when they contest any thing with you which you do not manifestly see to be contrary to the Will of God. 2. Deny *the Memory* all unnecessary reflection, or seeking after things which signify nothing, all but that alone which the order of God obliges you to apply yourself to. 3. Deny *the will* * all desire, design, inclination or tendency, eagerness or attachment to whatever is not God, all selfishness, and all natural aversion; desire nothing but God, to know and do his will in all things.

BUT why do I propose a little detail of christian mortification? Such as are not accustomed to sacred recollection will comprehend nothing of it, or will judge it all to be impracticable and impossible: But as to those who are accustomed thereto, the holy Spirit keeps them close lockt up from going out after any false or hurtful satisfactions. They find the grace of God omnipotent to make them practise, even with joy, and with incredible courage, that which at first appeared insupportable to nature.

DIVINE love makes a great alteration both in our taste and our strength. Become habituated to prayer, my dear friend: You will then find it by experience, and will admire both how much grace and strength prayer gives us to practise mortification; and what advances in prayer mortification procures us.

THE

* The three powers, I here find, mentioned by M. GUION Vol. I. page 70 I had in that place mistaken, in my conjecture about them.

N. B. THE hard imprisonment of F. LA COMBE, as the Editor of M. GUION's Works (in a note under a letter of said LA COMBE to M. GUION) tells us, continued till his death which was in the year 1714, having been a prisoner about twenty-seven years. All the rest that we have of his life (so far as I yet find) is included in that of M. GUION.

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APPENDIX.

APPENDIX.

Next follow, to finish this Work,
Narratives of

I. MICHAEL DE MOLINOS and the *Quietists*, as
under that Name M. GUION, F. LA COMBE,
and the Archbishop of *Cambray* suffered Per-
secution.

II. Abbe FENELON Archbishop of *Cambray*.

III. A Review of the whole.

* * * This work has swelled much beyond my expectation at first, and in consequence thereof beyond that which I had given to my subscribers. I had drawn out the lives (wishing to insert them in this Appendix) of PETER POIRET, the Editor of Lady GUION's life and writings; and of ANTONIA BOURIGNON, instrument of the conversion of the said P. POIRET; but I have now concluded to print them by themselves in a six-penny pamphlet, that I may not too far stretch this volume. I had drawn a brief Summary of the truly honourable life of the Archbishop of *Cambray*; but on reconsidering it, observed that it would not let the Reader into the particular circumstances and affairs of a life of such eminence, which would not be so satisfactory to many. I therefore expunged that brief Abstract, and have drawn a fuller account of the interesting particulars of his life; as I believe every well-disposed reader will be best pleased to see that good man's life at full length.

L I F E

O F

MICHAEL de MOLINOS,

AND

Progress of Quietism.

MICHAEL DE MOLINOS was descended of a respectable family in *Spain*. Though he entered into priest's orders, he devoted himself to the service of the church without any desire of worldly advantage from it. His course of life was blameless, but little using those austerities, or ceremonies, which are so much magnified in the church of *Rome*. The esteem which they have in *Spain* for St. *Teresa* had drawn his mind into spiritual divinity, in which he made such advances as to acquire a high reputation, and to gain vast numbers of profelytes.

He published his *spiritual guide* in 1675 with the approbation of five celebrated doctors. Four of them were of the Inquisition, and one *Espasa* a Jesuit. It was much read and highly esteemed both in *Spain* and *Italy*. The Bishop of *Palermo* in *Sicily*, one of MOLINOS's disciples, in his pastoral letter in 1687, earnestly recommends this little book, saying, "It had met with such a favourable reception over all *Europe*, that in less than six years it had passed through above twenty editions in different languages." Persons of the first quality sought his acquaintance. Letters in abundance were written to him from many parts. At

Rome

Rome and Naples many of the priesthood openly declared for him. The most eminent were three to whom the Pope afterwards gave the Cardinal's hat. One of these was PETRUCCI, who was looked on as the TIMOTHY of Molinos; but above all Cardinal d'ETREES. Ambassador to the Pope from the King of France. He was one of MOLINOS's most zealous partizans, approved his principles, contributed to promote them, and entered into a singular friendship with him.

NEXT year one of MOLINOS's friends, Cardinal ODESCALCHI, being made Pope, gave him signal marks of his regard, lodging him in the *Vatican*, his palace. The *Jesuits* and *Dominicans* were alarmed. They saw their trade decay. They branded MOLINOS with the infamous name of heretic; and to his heresy, as they termed it, gave the name of QUIETISM. They got the Inquisition to take cognizance of his book and of PETRUCCI's letters. And as the Jesuit ESPARSA had given an authentic approbation to the before mentioned book, it is said, they privately shut him up within four walls. Whatever way they dispatched him, he was seen no more: So dangerous it is to do any good or honest thing, which incurs the wrath of the *Jesuits*!

MOLINOS and PETRUCCI being then arraigned before the Tribunal of the Inquisition, defended themselves so well, and refuted their antagonists so fully, that the pieces which the latter had wrote against them were condemned, as scandalous and defamatory libels. This victory augmented the credit and number of the Quietists, and never were their books more eagerly sought after.

MOLINOS was now at the zenith of this world's favour, lodging in the Pope's palace, treated with high regard, and consulted as an oracle. Honours unsought by him, and enjoyed only for a few years! Such is the vicissitude of worldly favours, his lodging in a palace

was

was afterwards exchanged for that of a dreary prison, though without any demerit of his. He calmly submitted, and with equanimity bore the two opposite states.

As to PETRUCCI, the Pope gave him a public mark of his esteem, in making him Bishop of *Jesi*. He had no reason to repent his choice. PETRUCCI's life and manners were in every respect so exemplary, that his enemies could find no occasion against him, except that he (and the Quietists in general) omitted those exterior forms of religion, which in the *Romish* church make a person pass for a saint.

THE Jesuits and their partizans were excessively chagrined at their late defeat, and the success of the Quietists. "They lamented, *they said*, the blindness of his holiness, and the sacred college, which did not penetrate the pernicious designs of that sect, nor foresee their consequences; that MOLINOS was a *Spaniard*, and that the *Spaniards* were capable of doing wonders, when their enterprizes were left to ripen; that the errors of the *Illuminati* in Spain had, before this, brought religion to the brink of ruin; and that the union, silence and secrecy of the Quietists were infallible signs of their nourishing a monster in their bosoms." Some of them even added, that the Quietists were hidden enemies of christianity; that they concealed their private designs under the specious pretext of a sublime devotion, the better to insinuate themselves into the minds of the people, in order to subvert the belief of the mysteries of religion."

On the other hand it was observed, concerning the exemplary life of MOLINOS, with his disinterestedness, which induced him neither to pursue, nor even to accept of any worldly dignity, or ecclesiastical benefice, though he was for a long time in very high fa-

vour

vour both with the Pope and Cardinals, with the unspotted conduct of his disciples, to which all *Italy* bore witness, that there could be no stronger proofs of his and their piety and sincerity.

THE Quietists continuing sheltered from the rage of their enemies, under the protection of the Pope, the Jesuits determined to leave no stone unturned to suppress them. For this purpose they sent privately to *Spain* to examine the Registers of his native place, in order to find out whether he might not be descended from the ancient stock of the *Jews* or *Moors*: In that case they would have raised a clamour of his having sucked in their impieties with his milk. They also resolved to address the King of *France*: Which they did; and in this they succeeded.

WHEN in that kingdom the destruction of the *Huguenots* was resolved upon, the revocation of the edict of *Nantz* on the point of being published, and the dragoons just ready to execute the commission given them, violently to break up the assemblies of the *Huguenots*, to disperse or destroy them * then F. LA CHAISE represented to the King, "that it would be his glory, as the eldest son of the church, to purge *Italy* from hereticks, as he was doing in *France*; that one *MOLINOS* had infected it with pernicious errors, which were beginning to spread farther, and had even entered into his kingdom; that the penitents of the Jesuits decreased every day, while the number of

* *Huguenots* was an appellation given by way of contempt to the Protestants in *France* in 1560. *Da Ferdiar* derives from it *Huff* and *guenon* an ape, viz. *Huss's* ape. For *JOHN HUSS*, born at *Huff* a little village in *Bohemia* in 1407, had openly opposed and preached against the errors of popery. The edict of *Nantz* had been granted to the French Protestants, in favour of their religious liberties, by *HENRY IV.* King of *France* in 1598. It was arbitrarily revoked by *LEWIS XIV.* in 1685.

"the Quietists was continually increasing excessively; that the Pope, who protected them, shewed in all his conduct, that he was in the interests of the house of *Austria*; that by raising a persecution against *MOLINOS* three very useful points would be obtained; 1st. ruining hereby; 2^d. weakening the party of *Spain*; 3^d. making work for the Pope, to prevent his giving any disturbance to *France*."

THESE reasons had the desired effect. The King sent an order to Cardinal d'ETREES, his ambassador at *Rome*, to pursue the Quietists with the utmost rigour. Little did he think that the said ambassador was one of them himself. What a thunder-stroke to that prelate must this have been at first, he having publicly approved the doctrine of the Quietists, in causing to be translated into *Italian* the book of a *French* priest, (who goes much farther than *MOLINOS* *) now to see himself reduced to break the sacred ties of friendship, and to betray his sentiments, or else to disobey his prince! An honest Christian would have said, in such a case, "that it is better to obey God than man; that no consideration ought to oblige us to act against conscience, and what we regard as truth." Had that Cardinal wrote thus to the King, all he had to fear was to be recalled, as he has been since.

BUT instead of this, he determined to obey the King's order, and to disclaim *MOLINOS*; which was done with so much secrecy and expedition, that both *MOLINOS* and *PETRUSCI* were cited to appear before

* This book was written by MALAVAL, in the form of a dialogue, and several times printed in *France*, with the approbation of the Doctors of *SORBONNE*. (the college at *PARIS*) As the doctrine it contains is conformable to that of *Saint TERESA*, it was much cried up; and the *Italian* translation of it was dedicated to the barefooted *Carmelites*. This book contributed not a little to confirm the authority which the method of *MOLINOS* had already acquired, because it made people think that the best directors in *France* agreed therein with those in *Spain* and *Italy*.

the Inquisition very suddenly and at unawares. PETRUCCI was soon dismissed, but MOLINOS was detained.

CARDINAL d'ETREES, in quality of ambassador, had presented to the Pope a letter from the King of *France*, wherein he set forth, "that it was a strange thing, that while he himself, in quality of eldest son of the church, was employing all his power in the extirpation of heresies, his holiness entertained in the *Vatican* an impious seducer of souls, and protected a public despiser of the sacred ceremonies." To which the Cardinal added, that he was ready to prove MOLINOS to be an heretic. To this the Pope only replied, that he might address himself to the Inquisitors.

THE Cardinal then presented himself before their Tribunal, with extracts from the books of MOLINOS, and from divers papers of his which had been seized. He would not allow MOLINOS to give the sense and meaning of his own writings, "because, *said he*, his obscure terms inclose mysteries, which he has discovered to me." The Inquisitors astonished, and appearing at that time loth to proceed against MOLINOS, asked the Cardinal, "how he could for so long a time be the particular friend of a man whom he now represented to be so wicked." To this the Cardinal, without any shame, readily replied, "All that he had done was in disguise, in order to discover the more easily the pernicious designs of the Quietists; that from the very first he had seen into the impious consequences of their doctrine; but that he had prudently dissembled, to see how far they would carry their impiety; that he had often approved *with the mouth* what he detested *in his heart*; but that the necessity of penetrating to the bottom of those abominable mysteries had obliged him to have recourse to such dissimulation; that in all this he had done nothing but what was conformable to the rules of the holy Inquisition, which allows of those

"those pious frauds, when one can by no other way come at clear and convincing proofs against an heretic; that if he had delayed so long to accuse MOLINOS, it was because he waited till he had collected so great a number of proofs and evidences, that the accused might not now escape, as he had done before."

WHETHER the Cardinal could have disguised such a design, for so many years, with the warm professions of esteem, or during that time had been sincere, he certainly at last acted a base and treacherous part: But what will not men do who are governed by fordid ambition?

MOLINOS was hereupon imprisoned in 1685: And the affair was quiet for some time. During several months he was pretty well treated in prison, as the Pope could not so soon forget their mutual affection. The Pope allowed, "that MOLINOS might have fallen into some errors, yet *he said*, he believed him to be a good man."

THUS he remained for near two years, people judging differently about him. His friends hoped that he would come out of this trial more glorious than ever; while such as knew the credit of his adversaries expected him to be crushed under it; when all on a sudden a storm broke out against the Quietists, which surprized the world.

THE Count and Countess VESPINIANI, with other persons to the number of seventy, and amongst them some eminent for learning and piety, were all put into prison. They were accused of omitting the exterior practices of religion, and giving themselves entirely to solitude and inward prayer. The answers which the Countess VESPINIANI gave on this occasion astonished her judges. She said, "She had never discovered her

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"manner of devotion to any but her Confessor; that it was impossible for them to have learned it but from him; consequently he was a wicked man who had betrayed her, and revealed her confession: And who but idiots would go to confess, when priests let it be seen that they make use of confessions only to discover secrets, and so to make themselves masters of the fortunes of such as are weak enough to entrust them therewith; but that she was resolved in future to confess to God only."

THE noble firmness and courage of the Countess, which the Lords Inquisitors had not expected, quite confounded them. Not daring to act with rigour against a person of her quality, and not willing to give room to any more such bold answers, so capable of bringing down the credit and authority of the Confessors, by keeping this lady any longer in prison, they set her and her husband at liberty, on their promise of returning to appear before them, as often as they should be required.

It is impossible to describe the consternation the people were in, both at *Rome* and almost over all *Italy*, when they saw in less than a month near two hundred persons put into the Inquisition. Every one was afraid for himself; and they thought there was no safety but in saying *Amen* to all the sentiments of the Jesuits, and siding with them on every occasion; since they could render the most pious and venerable persons hereticks when they pleased; and turn into abominable errors even the very doctrines which themselves had taught, or cried up with loud encomiums.

INDEED who could think himself safe, when the Pope on this account seemed to be in danger: For now they made him pass for one of the favourers of the new heresy: In consequence hereof the Inquisition sent deputies to examine him hereupon, not in quality

quality of sovereign Pontiff, Christ's Vicar, successor of Saint Peter; but in quality of a private individual. We have not been able to discover what passed in this extraordinary conference.* But they held strange discourses about it at *Rome*, reporting the answers which learned men of that city made to solve the objections against the Pope's infallibility, which were, "That the Pope cannot err, nor favour heresy, without being erroneous or an heretic. In this case, *say they*, he falls from his dignity, in such sort that if he afterward make a decree in favour of heresy, it is no more the Pope, but an heretic, that does it. The Pope always continues infallible; and it is only the individual who errs."

THESE answers amount to nothing; for if Pope INNOCENT XI could fall into Quietism, and hold nevertheless all the exterior of the Pontificate, who will assure me that when the same INNOCENT XI condemned MOLINOS, he did it in quality of Pope or a simple individual? Be it which it will, was he not more an heretic than the Quietists, being guilty both of hypocrisy in favouring, and of Jesuitism in condemning him?

Two days after their conference with the infirm decrepid Pope, the Inquisitors caused a circular letter, written by Cardinal CISO their prime minister, addressed to the prelates of *Italy*, to be sent to apprise them, that in divers parts of their dioceses assemblies were held; where, under pretence of teaching the interior way

* The people at *Rome* at this time carried the rights of the Inquisition so high, as to declare, "that its tribunal was on certain occasions above that of the Pope; that the authority of Popes is only precarious, and that they lose it when they abuse it in favouring heresy." Hence it appears that the Inquisitors, of whom seven were Cardinals supported by crowned heads, had a formidable power. The Pope then, after having long protected MOLINOS, abandoned him, but with regret, not having courage enough to support him to the end.

way and prayer of quietude, they taught execrable errors. Wherefore it enjoined them to forbid and to disperse those assemblies, and to pursue to justice such as should be found adopting those criminal novelities. They also nominated Visitors of convents, to examine such as were suspected. On their being asked why they rejected the common prayers and the received customs, they returned so many sound and weighty answers, and concluded with referring to the books of MOLINOS and PETRUCCI, already printed several times over with the approbation of the holy office, that little or no reply could be made to them. The examiners found themselves quite disconcerted.

THESE Visitors having made their report to the Inquisition, it was ordered that, without returning any replies, or giving any reasons for the conduct of the holy office, they should take away from those persons the books of the two chiefs of the Quietists, and all others of the same sort, and enjoin them to resume their hours (*certain prayers, &c.*) though they gained nothing from them, and to say over their beads, though they had no relish for them.

THE circular letter had no great effect, most of the bishops of Italy either not minding the contents, or being disposed in favour of MOLINOS. But what most destroyed its credit was this, that, whereas the orders and letters of the Inquisition are always kept very secret, this happened to be divulged. Copies of it fell into the hands of the people; all the city was full of it. Scarce any thing else was talked of, as it had been translated out of *Latin* into *Italian*. This accident vexed the Inquisitors exceedingly: for they cannot bear that the world should have the opportunity of examining their procedure. Cardinal Cibo was blamed by them for this indiscretion, and he threw the blame back again on the Inquisitors, or on their secretary.

THIS

THIS letter was followed with nineteen articles, or erroneous propositions imputed to the Quietists, to every one of which a short refutation of the pretended errors was subjoined. The sentiments of MOLINOS and his disciples were pourtrayed therein in the blackest colours, with much malignity. But they never mentioned from whence they drew those sentiments which they charge them with; for fear lest such as had made those extracts might be convicted of infidelity and malice.

Among the two hundred prisoners afore mentioned, there were some very considerable; divers domesticks of Cardinal PETRUCCI; his nephew and his secretary were also of the number. PETRUCCI himself, coming to Rome soon after, kept himself incog. fearing lest the Inquisition should catch him in its trap. The Cardinals CARAFFA and CICERI were under the like apprehensions. The Pope's nephew Don LIVIO was not one of the least suspected, being the particular friend of the aforesaid Count VESPINIANI. He had also lived in a very retired manner, which at that time was sufficient to make any one a Quietist at Rome. Beginning to be in dread for his safety at Rome, he retired to a country house he had near *Civita Vecchia*. The Pope wrote to him several times to return; yet he was afraid of doing it.

THE prisons of the Inquisition filled fast every day; the fright all over the city of Rome was so general and so great, that only they whose public debauch and riot, or whose ignorance and stupidity, screened them thought themselves out of danger. It was said that the Inquisitors, in their examination of the prisoners, found some brave resolute people who answered nobly, and shewed more knowledge than their examiners.

THE Pope still shewed his regard to Cardinal PETRUCCI, and gave him leave to go and see MOLINOS in prison,

prison, with whom he had a long conversation. The Pope's mildness had given some hopes to the friends of MOLINOS: But their fears redoubled, when they thought on the number and credit of his adversaries. Very formidable enemies, especially in *Italy*, are all the different orders of monks joined together; of whom they reckon five hundred thousand; amongst them forty thousand Jesuits; and in the single city of *Naples* twenty-five thousand ecclesiasticks, both *regular* and *secular*. This reflexion made them look upon the condemnation of MOLINOS as inevitable. They foresaw that the Inquisitors, who are such other politicians as *Caiaphas*, would conclude with him, that it was *better that one man perish*, though innocent, than that the whole nation of monks should be starved, and *superstition*, to which they owe their subsistence, authority and riches destroyed.

THE condemnation of MOLINOS was then resolved upon, and the noise of it spread in the city. Of a million of persons, who were thought to be engaged in the sentiments of the Quietists, there was not one found who dared to open his mouth in favour of their chief.

So compleatly had the Inquisition, like some hurricane or earthquake, struck an universal panic, that innocence turned pale; fortitude trembled, and was dumb; while cowardice and baseness joined the general outcry, and easily carried all before them. Hence the very same MOLINOS, who had lived twenty years in *Rome*, in the reputation of a saint, now passed for one of the wickedest men of the age, being accused of schism, sedition, and of other high crimes and misdemeanours, of which it was easy for the Inquisitors to procure proofs; whether true or false, they could stretch and bend them sufficiently to make them serve their turn.

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A GENERAL prejudice, like a torrent, had overspread *Rome* in such a manner, that to say of any person before the spies of the holy office, that he entertained a doubt, either about the errors or the bad life of MOLINOS, would be sufficient to get such a person clapped into the Inquisition. The Inquisitors gave out that they had not condemned MOLINOS, till they had heard the depositions of fourteen witnesses, eight of whom presented themselves; and the truth was drawn from the other six (*by tortures*): But these fourteen witnesses, it is more than probable, were not worth one good one; such as come to present themselves, to accuse an unhappy man, being generally people hardened in wickedness; and for the others, how common is it for tortures to force men to utter falsehoods!

A HATRED of the Pope at this time prevailed among the people of *Rome*. It broke forth in their discourses, and in the rage which they shewed against an unhappy man, whom the Pope had so long protected. In this the Jesuits took pleasure to confirm them. "It is the first time, *said they*, that heresies have dared to lift up their head in *Rome*. Never before has any arch-heretic presumed to set up his throne in the holy city, and to make a sink of corruption at the fountain head of religion: And what is stranger still, this abominable heresy has triumphed, even here, during twenty years; his holiness never would lend an ear to the good advices which the spies of the holy office gave him from all sides; such as attacked the Quietists were treated as hereticks and calumniators; and after all the proofs which had been collected against MOLINOS, in consequence of which he had been arrested, the Pope has not failed still to favour him privately; and even, after having full proofs of MOLINOS's hypocrisy and wickedness, with the greatest pains in the world has he been brought at last to assent to his condemnation."

On the day that MOLINOS was brought into MINERVA's temple, his countenance and carriage manifested a steady firmness, such as shewed no consciousness of any guilt; however charged with it by his enemies. A little before this solemnity, the Pope* granted a *plenary indulgence* to all who should assist at it. This and the proclamation made of it, joined to the curiosity so natural to people on the like occasions, brought such a concourse of thronging multitudes, that it required one's having a good deal of money or of credit to get a good place there;

At the prison door he was set in an open chariot, with a Dominican friar at his side; and when he arrived at the *Minerva*, he was left for some time in a gallery: When he was put in the place designed for him he made a low bow, without shewing the least mark of fear or of confusion. He had his hands tied together, holding a lighted waxen taper, which was put into them. In the mean time two monks, clad in long robes, read his process with a loud voice. Some people were suborned to cry out, at the reading of certain articles, "*To the fire, to the fire.*" All the people joining re-echoed the cry; and became so animated to madness, that, if the guards in leading him back to prison had not opposed the insolence of the mob, he must have fallen the speedy victim of their fury. When he was near the little cell, in which he was to be shut up for the rest of his life, he entered it with great tranquillity, naming it his closet. Then taking leave of the Friar who had attended him, he said, "Farewel, at the day of judgment we shall see each other again; and then it will appear on which side the Truth is, whether on yours or mine."

AFTER

* *Plenary Indulgence*, a full and entire remission of the penalties due to all sins, an impious pretension, encouraging sin.

AFTER this we hear no more of him; his life and death being kept private among the Inquisitors and their officers.

It was said that the holy office had collected above twenty thousand letters of MOLINOS, which had been sent and received by him; and that, on the day he was arrested, they seized at the post-office near twenty crowns worth of letters addressed to him. The author of this account tells us that an ecclesiastic of Rome owned to him one day, "that most part of the Quietists were so well instructed, and overpowered their adversaries with so many reasons, passages and authorities, that all the school-divines in the world could not have been able to confound them: Wherefore the church was obliged to interpose, and to stop their mouths by its authority, solemnly declaring them hereticks, that nobody might dare to listen to them." A ready way of putting people to silence, when not knowing how to answer them!

THE same author hereupon makes the following observation:

Thus the Jesuits by their art, industry, and indefatigable constancy in persecuting innocence and truth, have effected the oppression of the doctrine of divine grace, of self-renunciation, and of the contempt of human traditions, at a time when those evangelical tenets began to have so great a number of adherents in the heart of the *Romish* church, Bishops, Archbishops, Counts, Dukes, Cardinals, the Pope himself and his Nephew. The Jesuits have again set up, established, and brought to flourish, the spirit of superstition and tyranny, with the school-divinity, and the morality or rather impieties of the casuists. So goes the world in slandering and persecuting good people,

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because

because their candor and simplicity gives an easy handle to their enemies; their virtue and good conscience hinder them from using, for their lawful defence, those unlawful means, which their enemies put in practice to ruin them, while they load with honours and praises those who trample probity and good faith under their feet, in order to raise themselves on the ruins of the virtuous and the faithful.

L I F E

L I F E

O F

Francis De Salignac De la Mothe
Fenelon,

Archbishop and Duke of *Cambray*,

Translated and abridged from the French.

HE was born at the castle of *Fenelon* in *Perigord*, in the province of *Guienne*, in the South-West of *France* in 1651, son of PONS DE SALIGNAC, Marquis of *Fenelon* and LOUISA DE LA CROIXE sister of the Marquis of *St. Abre*. He was brought up in his Father's house till he was twelve years of age. This private education, in a remote province, preserved him from the corruption of manners, and sentiments, which the young Nobility of most nations too frequently contract,

* This history of the life of the Archbishop of *Cambray* in French was printed at the *Hague* in 1723. It is said to have been written by Chevalier RAMSAY, author of *The Travels of Cyrus*. I have one likewise by another hand. They both agree in all the parts of his life, and in the character of Lady GUYON: But this by the Chevalier RAMSAY, is much more agreeably written, more explicit, clear, nervous, and better digested. I have therefore chiefly followed it: Yet some things in the other too I thought worthy of insertion.

It has sometimes pleased infinite Goodness, in various nations, to raise up noble patterns, to shew mankind what they should (above all things) desire and endeavour to be. Whosoever shall impartially read this life of the Archbishop of *Cambray* will, I think, find sufficient reason to esteem him to have been one of this kind.

contract, in acquiring the politeness and delicacy of the court.

1663. He was sent to the university of *Cabors* in the same province, and afterward put under the care and instruction of a learned and pious uncle at *Paris*, viz. ANTONY, Marquis of *Fenelon*, who, dreading for him the vanities of youth, made him take, *says the Author of his history*, the resolution of imitating the silence of *JESUS CHRIST* for several years.

1686 LEWIS XIV King of *France*, having been informed of FENELON's great abilities and virtues, named him the Chief of a mission for the conversion of the Protestants on the coast of *Saintonge* and in the county of *Aunis*, in the aforesaid province of *Guienne*.

As the King had been advised to employ military force, to put an effectual stop to the diversity of religions in his kingdom, Abbe FENELON, abhorring those maxims, would not enter upon this mission, but on condition that no troops should be employed therein. The mild and gentle treatment which the Protestants of those parts experienced, while their brethren in the neighbouring provinces were delivered up to the most cruel and inhuman persecutions, disposed them to hearken to the instructions of the new missionary, and to receive solid fruits from them. This way indeed did not make so many sudden conversions as force: But it made them more sincere.

HAVING finished the mission, he returned to *Paris*, and presented himself before the King: But he was two years after without returning to Court. He became equally noted for possessing fine parts and endeavouring to conceal them. His modesty, his retired disposition, his probity, and his inaction about striving to procure posts or benefices, or to court the

favour of such as were consulted in their distribution, were the cause that, after having been nominated Bishop of *Poitiers*, he was struck off the list before the nomination was made public. The Archbishop of *Paris* had received him well, and treated him with great respect: But accustomed as he was to be surrounded with flatterers, and not finding FENELON among them, his pride was offended. Meeting him one day he said to him, "Sir, you have a mind to be forgotten, and you shall be so."

THE Marquis of FENELON, his uncle, had introduced him into the acquaintance of several illustrious persons at court, and among the rest the Duke of *Beauvilliers*, at whose request, having several daughters, FENELON wrote a Treatise on the Education of Daughters, wherein the talents with which he was endowed for forming youth, became conspicuous.

THIS Duke under great plainness and simplicity concealed uncommon virtues; an enemy of pride, divested of ambition, unanxious for riches, he was modest, sedate, disinterested, liberal, courteous, sincere, polite, regular in every thing, and thereby well qualified to govern men. As a minister of state, the very basis of his politics was *the love of justice*. This was his reigning virtue, to which he sacrificed his own inclinations, his personal friendships, and even the interests of his own family. All these great qualities were heightened and perfected by an eminent piety, which ascribed every thing to God. This piety was in him a fruitful spring of light to guide him in all his conduct; for, setting his heart free both from irregular passions and vain amusements, it poured in upon his mind continual supplies of clear discernment, to discover in every thing what was *right* and *good*.

HIM the King made choice of for governor of his grand-children: And the Duke making known the merit

merit of FENELON, the King nominated him to be preceptor to the eldest of the princes. The public in general applauded this choice, and especially Monsieur BOSSUET the Bishop of *Meaux*, who writ a letter of congratulation upon it to M. FENELON, daughter of the aforesaid Marquis, expressing therein the high joy with which it filled his heart.*

1689. Abbe FENELON entered on this post at the age of thirty-eight years. For assisting in this education there were also chosen several persons of distinguished merit, as Abbe FLEURY and others. Never was seen a greater harmony than in the education of this prince. All who were around him acted in concert, never to flatter him, never to take his part, when he had given cause to any of them to be displeased with him. He found no asylum but in obedience and the practice of his duties.

THIS prince in early youth was haughty, scornful, passionate and capricious. He afterwards grew up remarkably courteous, meek, pacific, just, and sensibly moved with the calamities and misfortunes of humanity, even denying himself almost every thing to relieve the wants and distresses of others. His nature was so much and so happily changed for the better, by the good impressions made on his mind.

He looked on himself as designed for the sovereign authority, only to be the servant of the people, and to labour to render them good and happy. The method which they had made use of, to form the understanding and the heart of this young prince, is a model of the most perfect education.

To

* How changeable, how little to be depended on, are weak mortals! The Bishop of *Meaux* serves as a glaring instance of the truth of this remark.

To form his understanding, they made him study, not by rules, but according to the curiosity which they took care to excite in him. Hereby they turned amusements into study; and the most serious studies became an amusement. A conversation formed on purpose, without his perceiving it, gave occasion to the reading of an history, to the examination of a map, to reasonings within the comprehension of his years. The exercises set him were constantly solid instructions. Some history or dialogue, which learned him the principal actions and events of antiquity, or of modern times, brought him acquainted with the characters of the great men of all ages, and at the same time inspired him with the love and desire of the purest virtues. *Telemachus* and *the Dialogues of the Dead* were written with this view.

To form his heart, it was necessary to reform his natural faults. The humour, impetuosity, and haughtiness of the young prince were repress'd by a dissatisfied look spread over every countenance.

THE usual chastisements in inferior educations were never employed in this. The privation of a pleasure, of a walk, of a study itself of which they had raised in him an eager desire, were the only punishments they made use of.

IN the time of his fiercest vivacities, all that approached him to serve him had orders to do it in a melancholy silence. Thus they left him vexed with himself, and meeting with none to pity him, till quite tired out with such a sad state, finding no body to speak to, he came to beg pardon, acknowledging his fault.

CANDOR in confessing every thing was the only condition of pardon; and, to accustom him to that ingenuity, they confessed the faults which they had committed.

mitted before him; drawing from their own imperfections matter of useful instruction to their pupil.

THEY inspired him with the love of virtue, not by dry precepts, moral sentences, or studied harangues; but by a word, a look, a sentiment properly placed, they were continually giving him lessons without his being disgusted at it, or even perceiving it. At meals, in their walks, in their discourses, they turned every thing into instruction. By imperceptible touches, and ingenious turns, they caused him every where to meet with noble sentiments and royal virtues. They joined to this knowledge, and to this love of truth, the great science of knowing how to keep a secret. To accustom him early to secrecy, they made him sensible, but with precaution, of a confidence above his age on the most important affairs.

DURING the whole time that Abbe FENELON was at court, he shewed a most perfect disinterestedness. Having learned early to live content on a little, independent on that servility which a sordid love of interest begets, this habit of bounding his desires, joined to a divine love of the poverty of JESUS CHRIST, made him continue six years at court, in distinguished favour, without receiving or asking any emolument, either for himself or his friends. The public liberally dealt out to him the places which became vacant, while he neither obtained nor sought for any of them.

AT last the King gave him the Abbey of St. Vallery, making a kind of excuse to him, for giving him so little and so late.

SOME months after, the archbishoprick of Cambray becoming vacant, the King nominated him thereto. Abbe FENELON, scrupulous on the subject of his duties, excused himself from accepting it, being afraid
left

lest he could not reconcile the care of a diocese with the functions of his employ. But the King tried to remove all his objections, and urged his acceptance of this vacancy.

ON his compliance therewith, he resigned the abbey of St. VALLERY, without asking it for any of his friends or relations. The King was astonished at it, and pressed him to keep it, but in vain. This disinterestedness, so very unusual, drew upon him encomiums; but it also soured against him those persons of a distinguished rank whom his example condemned. He made no other use of his credit than to seek to eradicate the notions which the corruptors of kings instil into them of their grandeur and their power.

THE high favour the new Archbishop was in, with the King, seemed to announce a still greater elevation; but there soon arose against him a storm which banished him from the court of France for ever. To know the spring, the progress and completion of his disgrace, we must speak of Madam GUION, who has been the pretext for it, and give a concise idea of her conduct and her sentiments.

[Hereupon the Author gives a summary of the life of Lady GUION. In it he gives the following character of the Duke of CHEVREUSE, one of her intimate friends.]

HE had a rare stock of knowledge for a person of his rank, an easy eloquence, an extensive genius, capable of remounting in every thing to the first principles, and of forming the greatest designs. Bold in the execution, courageous against bad success, and against the disapprobation of those who did not penetrate the greatness of his designs; he was easy of access, graceful and modest. His politeness was noble, delicate and unaffected; his temper sweet, affable and
T c 2 engaging.

engaging. He lived in his family with his children like a good friend, as well as a good father. His soul appeared always equal and calm, notwithstanding his natural vivacity. In a word, piety had united in him the virtues human and divine, to such a degree, that he was at the same time a good christian, a good citizen, and a perfect friend.

SOME envious people now spread confused rumours of a rising heresy gaining credit at court. They alarmed many with their outcries of *the danger of the church*, and particularly Monsieur GODET DE MARAIS, bishop of *Chartres*, a man of a lively nature, and fiery zeal for whatever he accounted sound doctrine.

SUCH a man was susceptible of very strong prejudices. They gave him a horrible idea of the new spirituality. To turn him from his indefatigable pursuits against *Jansenism*, a doctor of *Sorbonne*, one of that party, who yet concealed his sentiments, artfully represented to him Quietism (which had been so fiercely fallen upon at *Rome* some years before) as an object worthy of his episcopal zeal. He, not perceiving the snare, applied himself with all his might to thunder against the rising heresy, and to render Madam GUION suspected of its propagation. He induced Madam MAINTENON, as he was her director, to change her sentiment. He made her conceive gross errors, and all the imaginary horrors of Quietism, in the little book entitled, *The short method of prayer*, which before this she had liked and approved. She then, who had treated Madam GUION with singular marks of esteem, became from henceforth her implacable enemy.

ABBE FENELON met with Madam GUION at first, soon after her release from her first confinement, at the house of the Dutchess of BETHUNE, to whom she had been known from her earliest years. Before this he had been very much prejudiced against her, by the calumnies

lumnies which were so industriously spread; and through such hands as gained them a ready credit. But when he came to see and hear herself, her excellent conversation soon removed all his prejudices, and made him highly esteem her. Going afterward on some occasion to *Montargis*, he enquired there what reputation she had born before her leaving that city. All expressed their high esteem of her piety, and the purity of her manners, even from her infancy. These testimonies, given by the most respectable persons, confirmed FENELON in the high idea he had already conceived of her virtue. And hence there was gradually formed between these two persons a very particular friendship, which afterwards proved for them both a source of great crosses, and of the exercise of great virtues.

WHEN it was discovered that Madam MAINTENON had openly and warmly declared herself against Madam GUION, they tried alike to turn her against the Abbe FENELON, which was easily done; and the more, as the Abbe had already disappointed and displeased her, by speaking his mind to her honestly, yet with caution and reserve.

SHE had hoped at first to gain an absolute ascendant over him, but had the mortification of seeing him often dissent from her opinions. She was afraid lest a man, whom she could not secure to herself, should acquire too much credit with the King. This change in Madam MAINTENON gave a fine opportunity to the Bishop of *Meaux*, to vent that secret jealousy which for a long time past he had nourished in his bosom against the Abbe FENELON. Having been accustomed to see himself admired as the first genius of the age, he could not bear to observe the eyes of the public turned from him, and fixed on the Abbe.

THE violent outcry against Madam GUION became universal. It seemed to affect the reputation of her friends.

friends. Madam MAINTENON began then, in order to carry on her designs, to demand a strict examination of the books of Madam GUYON, and spoke of it to the King, who chose the Bishop of Meaux for principal examiner. To him were added the Bishop of Chalons, who is at present the Cardinal de Noailles, and Archbishop of Paris, and Monsieur TRONSON. Madam MAINTENON would have the Abbe FENELON to be joined as the fourth, and the King approved of it.

THE Bishop of Meaux had always maintained the contrary opinion to that of *pure disinterested love*. He thought he knew the doctrine of the Church better than any one else, and could not bear to be shewed that the tradition of the Church, on so essential a point, had escaped him.

AFTER an examination of several months, they were scarce able to agree on any precise determination. The Bishop of Meaux was continually crying out, *The church was in danger*. He probably thought it would add a new eclat to the glory of his triumphs over the Protestants, against whom he had published some pieces in print, to convict such a man as the Abbe FENELON of error.

[We have seen before how this violent Bishop of Meaux, conquered by the force of truth, had given Lady GUYON a good certificate at the end of an examination of six months, how Madam MAINTENON was vexed at it, how the Bishop himself, after the ill spirit revived in him, repented of that act of justice; and how that much injured good woman was, notwithstanding it all, arrested and carried a prisoner to the castle of Vincennes, near the end of the year 1695.]

It would, says the other writer of the Archbishop's life, be an unpardonable weakness in him to have esteemed, and to have suffered his best friends to confide in a person

son of a suspicious conduct, or in whom nothing else was to be seen but fanaticism. We should then be obliged to own that his veneration for her had been a blemish in his character. It is therefore requisite that the public should find here at least something whereby to form an idea of that Lady's true character, and of the purity of her life, which was confirmed to the last, even by those who had taken the most pains to prove her guilty.— Yet their rage against her furiously increased, when they found that certain persons of distinction about the court placed their confidence in her. The sudden retired change of life in these persons, who before had been very conversant in the world, appeared to the Directors, who were alarmed at the good done by her, to be an invasion of their prerogatives, and of dangerous consequence if suffered.

THE Archbishop had been brought acquainted with this Lady when she was calumniated and persecuted. His prejudice against her was changed into a singular veneration for her, as soon as he had conversed with, and examined her.—When afterwards he was attacked on this account, he did not disown that he had very much esteemed and still continued to esteem her: And yet he never undertook to defend her, but contented himself with constantly refusing to join in condemning her. When he was pressed to do it, he defended himself, acknowledging that he had often seen her, as every body knew; that he had esteemed her, and suffered her to enjoy the esteem of several eminent persons, whose reputation was dear to the Church; that he had read enough of her writings to think it his duty to examine her very strictly; that he had often done it at a time when, having nothing to fear, she was the more open with him, and free to disclose all her inmost sentiments—that he had very narrowly observed her practice, and the counsels she gave to the most ignorant, and had never discovered the least footsteps of those bad maxims which were now ascribed to her. How then could he

he in conscience, *he asked her enemies*, charge her with them, by authorizing with an approbation the defamations which were published against her?

In a letter to a friend he wrote, "The Bishops who condemn her, have done it by writings which they have published; they have since confined her, and loaded her with ignominy; I have never said one single word either to justify or excuse her, or to alleviate her present condition; and is not that going a great way, considering all that I know? The least that I can do for an unfortunate person, whose conversation was always edifying to me, is to keep silence whilst others condemn her."

BUT this silence was not sufficient for those who wanted of him a publick approbation, which might serve to justify their censures against her writings, and their severity towards her person. His constant refusal provoked them, and became an occasion of their falling upon himself. It was already seen, by their manner of proceeding against Madam GUION, that he was rather the object they aimed at than herself.

In the course of that same year things were carried with a high hand (probably either to curry favour with Madam MAINTENON, or to avoid the dreaded consequences of her displeasure.) The bishops of *Meaux*, *Chartres*, and *Châlons*, published pastoral letters against Quietism, condemning also the books of Madam GUION. The last indeed, did it with much more moderation than the two others. "In blaming, says he, the excesses of the false mysticks, let us ever admire and commend those of the true saints to which the love of God carries their souls, which never can be carried too far: Since the measure of loving God is to love him without measure, &c." Thus, while he proscribed the books, he was far from condemning the person of Madam GUION, whom he treated with respect,

respect, telling her, "that, in submitting her expressions she might continue her sentiments, and that he should pray to God to continue his favours to her."

THE hatred of Madam MAINTENON to the Archbishop of *Cambray* every day increased. As he could not be prevailed upon to condemn Madam GUION, as the other prelates had done, she regarded his refusal as an intolerable obduracy.

THE Archbishop of *Cambray* wrote a book in vindication of Madam GUION's tenets, entitled, *The maxims of the Saints*, and in his absence the Duke of *Chevreaux* published it.

THE Archbishop's enemies took care immediately to give a general alarm, to frighten the pious and well meaning, and to excite the derision of the profane. The prelates who were in the highest credit at court exclaimed against him. The courtiers, who envied the high favour which the Dukes of *Beauvilliers* and *Chevreaux* enjoyed, now conceived great hopes that they would be involved in his disgrace. All things concurred together to swell the storm; learning, ignorance, industry, policy, insinuation, dispute, credulity, nay incredulity itself; and all this, because a prelate had dared to maintain *That we ought to love God for his own sake with a pure disinterested love*. These outcries having at length reached the King's ears, the Bishop of *Meaux* went to wait on him, asking his pardon for not having sooner disclosed to him *the Fanaticism of his Brother Prelate*.

THIS bishop drew the most horrible consequences from the Archbishop's principles, loudly declaring, "that the sentiments he concealed were worse than those expressed in his book." Such discourses of a Bishop eminent for his capacity, venerable for his age, Vol. II. U u and

and esteemed a father in the church, did not fail to spread a general alarm, and to cause a furious outcry of doctors, priests and monks, with people of all sorts and conditions, against the Archbishop of *Cambray*, who offered all along to make additions to his book, to explain every thing in it which gave offence, and to clear up every ambiguity: But nothing would satisfy the Bishop of *Meaux* less than a formal recantation.

THE Archbishop, seeing all reasonable means of accommodation opposed, addressed the King, and represented the hard situation he was in, the expedients he had proposed in order to peace, the refusal given him of examining his book, and in fine, that he had no way left to put an end to the scandal which these disputes occasioned, but by applying to the Pope; begging leave of the King to go in person to *Rome*. The King gave orders to tell him, that he might transmit his cause to *Rome*, but without going thither himself.

THE Archbishop had been advised and urged by several to give up his book entirely: But as he firmly believed it to be the truth which that book contained, he could by no means agree thereto, till the sovereign Pontiff, to whom he had submitted it, should pronounce sentence upon it. This refusal was represented to the King, as the criminal obstinacy of a man incapable of submitting.

By these impressions the King was induced to order his confinement to his diocese, to deprive his relations of their employments, and to banish his friends from court. No body had any intimacy with or interest in him without sharing his disgrace. The superiority of his understanding and the purity of his life were now utterly disregarded. His intimate friend (M. GUYON) was to pass for a whimsical enthusiastic woman, and himself for the Patriarch of a senseless and profane sect. How profound a humiliation was this! But it is only

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by a total overturning and annihilation of the whole man, that we can arrive at those divine virtues of which JESUS CHRIST, covered with ignominy and shame, was the perfect example and model.

THE King having sent word to the Archbishop to retire to his diocese, and not to come back without his order; he left the court next day. The young Duke of *Burgundy* expressed a most lively concern for the disgrace of his dear and worthy tutor.*

In the mean time great pains were taken at *Rome* against him by his enemies. He sent thither his defences

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* Before he left *Paris* he wrote to the Duke of *Braunsilieri* a letter dated the 3d of August 1697, from which I present the Reader with the following extracts.

"Be in no pain, my Lord, or concern for me. The affair of my book is carried to *Rome*. If I am mistaken, the authority of the holy see will undeceive me, which is what I seek for with an humble and resigned heart. I am going to *Cambray*, having sacrificed to God all that I am capable of sacrificing to him. Permit me to exhort you to enter into the same spirit. Nothing worldly or temporal has had any share in what I have done for the doctrine I have judged to be true; nor have I omitted to lay before the Pope any of the reasons which may support that doctrine. Enough has been done on my part; it belongs to God to do the rest, if it is his cause that I have defended. Let us neither regard the designs of men, nor the steps they take; 'tis God alone that we should look up to in all this. Let us be the children of peace, and peace will rest upon us; if it be bitter, it will be only the more pure. Let us not mar the uprightness of our intentions by any obstinacy, any passionate warmth, any human industry, any over-earnest desire to justify ourselves. Only let us give an account of our faith, let us correct ourselves if we have need of it, and let us bear correction patiently, even though we should not deserve it. Let us humble ourselves, and keep silence: and instead of reasoning upon prayer, let us take care that we pray. 'Tis thus that we defend ourselves; 'tis in silence that our strength will lie."

This letter at large was immediately made public, and every body admired the pacific disposition of the good Archbishop. What danger had any to fear from a man who feared to deceive himself, and who desired to be set right.

ences in manuscript: But the Cardinals signified to him, "That it was impossible to provide all the members of the holy office with such long memoirs, and that as the accusations against him were made public in France, it was necessary his defences should be so too." He then sent them to the press. Under all the violence raised against him on every side, he continued still and quiet. The Bishop of Meaux, who before had pretended so high a regard for him, was now most furious, hot and indefatigable in his persecution.

I SHALL not here display the epithets with which he characterized not only the doctrine but the person of the Archbishop, who never offered any thing in reply but sound reason and argument, preserving always the meekness of a Christian with the gravity of a Bishop. The following is one letter of his to the said Bishop of Meaux.

"I PRAY God from the very bottom of my heart, that he may no otherwise give his *perfect love* a complete victory over you, than by making you feel it with all its charms. May you be inflamed and consumed by that celestial fire which you seek to extinguish! May it inspire you with the zeal of kindling it every where, and may it raise you to that height of perfection from which you are endeavouring to estrange others!"

THE Bishop of Meaux, finding no success in his disputes upon doctrine, had recourse to facts. He published an account of *Quietism*, in which he endeavoured to make the Archbishop of Cambray pass for the blind admirer of a fanatical woman. The Archbishop answered this piece with so much strength, and at the same time with such extraordinary moderation, as quite turned the public in general against the Bishop of Meaux, and filled the people with indignation against him, from the clear discovery of the wily arts by which

he had endeavoured to substitute ridiculous phantoms in the place of truth.

THE ministers of the court at Rome used their utmost endeavours to quiet the storm, and to avoid giving a decisive judgment against a prelate of so venerable a character. The book was put into the hands of the Consultors of the holy office, who were ten in number. They held their assemblies for near eight months, wrought at it with extraordinary application, and were at last divided in their sentiments. Five were of opinion to censure the book, and the other five maintained its doctrine to be sound. The Archbishop of CHIETTI, one of the consultors, loudly declared, "that they ought either to burn the books of Saint FRANCIS DE SALES, or allow that of Monsieur de CAMBRAY." But as they could not agree, the affair was at last brought before the holy office.

THE Pope ordered three congregations to be held every week; and the Cardinals were ten months examining and discussing the whole. The Archbishop's adversaries were supported at Rome with all the credit which their situation in France could give them. They now had recourse to a stroke, which was judged necessary to let them see at Rome how much the court of France, which openly solicited the condemnation of the book, had the affair at heart. They prevailed on the King to dismiss the relations and friends of the Archbishop of Cambray, from their attendance on the princes. They disposed of the Archbishop's apartment at Versailles, which till this time had not been done. And both himself and the rest who were dismissed on this occasion were struck off the state list, and denied the salaries which were given (during life) to such persons as had been honoured with any share in the education of the Princes of France. They would have done the same by some of the most honourable persons.

persons about the court; * but they found upon trial their power, credit and interest, did not reach so far, those persons being too well established, and no occasion sufficient for their purpose to be found against them. The temper which the good Archbishop maintained in the midst of so violent a storm appears in the following letter,† which he wrote to the Duke of Beau-

villiers

* Viz. The Duke of Beauvilliers, Chevreuse, &c.

† "I cannot avoid telling you, my good Duke, what I have at heart. Yesterday I spent the day in devotion and prayer for the King. I did not ask for him any temporal prosperity; for of that he has enough. I only begged that he might make a good use of it, and that, amidst such great success, he might be as humble as if he had undergone some deep humiliation. I begged that he might not only fear God and respect religion, but that he might also love God, and feel how easy and light his yoke is to those who bear it less through fear than love. I never found in myself a greater degree of zeal, or if I may venture to use the expression, of affection to his person. Though I am full of acknowledgment, it was not the good he has done me that then moved me. Far from being under any uneasiness at my present situation, I would have offered myself with joy to God, for the sanctification of the King. I even considered his zeal against my book as a commendable effect of his religion, and his just abhorrence of whatever has to him the appearance of novelty. I looked upon him as an object of the favour of God. I called to mind his education, without solid instruction, the flatteries which have surrounded him, the snares laid for him in his youth, the profane counsels that were given him, the distrust that was with so much pains instilled into him against the excesses of certain professors of devotion, and the artifice of others; and lastly the perils of greatness, and such a multiplicity of nice affairs. I own, that with all these things in view, I had great compassion for a soul so much exposed. I judged his case deserved to be lamented, and I wished him a more plentiful degree of mercy to support him in so formidable a state of perplexity. In all this I had not, as I apprehended, the least interested view; for I would have consented to a perpetual disgrace, provided I knew that the King was entirely after God's own heart. I only desire he may have solid virtues, and such as are suitable to the duties of his station. For my own part I am at peace, in the midst of almost continual sufferings. By casting scandal upon me, they shall not, by God's will, exasperate me,

villiers at a time when it raged most furiously against him.

THE Pope, being favourably inclined toward the Archbishop's book, made a proposal which was presently rejected aloud by the Cardinal *Casa Nata*, intimating that it would create a misunderstanding between Rome and France. At last the judgment so long expected, after an examination of eighteen months, came forth. POPE INNOCENT XII. published a brief condemning the book with twenty-three propositions extracted out of it. Hereupon the Archbishop gave himself up immediately to the most absolute submission.*

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"me, neither shall they discourage me; they will not make me a heretic, by saying that I am one. I thank God I breathe nothing but sincerity, and submission without reserve. After laying my reasons before the Pope, my conscience will be discharged, and I shall have nothing more to do than be silent and obey. They shall never see me, as some others have done, seek for distinctions to elude the censures of Rome. There would have been no occasion to have gone thither, if the affair had been carried on with that equity, fair dealing, and christian charity, which they owed to their brother. I pray God to undeceive me, if I am under a mistake, and if I am not, that he will open the eyes of those who have confided too much in passionate persons.

* He published a Mandate in the following terms. "We owe ourselves to you without reserve, my very dear brethren. Since we are no longer our own, but the flocks, which has been committed to us. 'Tis in this disposition, that we think ourselves obliged here to open our heart to you, and continue to communicate to you what concerns us relating to the book entitled, *The Maxims of the Saints*. In short, our holy father the Pope hath condemned this book, with the three and twenty propositions extracted out of it, by a brief bearing date the 12th of March, which is now dispersed abroad, and which you have already seen.

"We adhere to this brief, my very dear brethren, as well with respect to the text of the book, as to the 23 propositions, and condemn

He writ hereupon a letter to his dear friend the Duke of BEAUVILLIERS, a part of which is as follows:*

He

"condemn both the book and them, precisely, absolutely, and without any restriction. Farther, we forbid all the faithful of this diocese to read and keep the said book. We would comfort ourselves, my very dear brethren, in our humiliation, provided the ministry of the word, which we have received of the Lord for your sanctification, be not weakened thereby; and that, notwithstanding the humiliation of the pastor, the flock may grow in grace in the sight of God. May it please God, that my name may never be mentioned, but with this remembrance, that a pastor hath thought it his duty to be more submissive than the least sheep in his flock. May the grace of our Lord JESUS CHRIST, my very dear brethren, the love of God, and the communion of the holy Ghost, remain with you all. Amen. Given at Cambrai, April 9, 1699."

* "What you seed me word you have done in obedience to the Pope, by parting with my book," says he in a letter to the same Duke de BEAUVILLIERS his friend, "is very edifying to me, and by no means surprizing; I know your attachment to a strict obedience, nor could I expect any other conduct from you. You know very well, Sir, that I never valued or countenanced any piety which has not this solid foundation. For my own part, I endeavour to bear my cross with humility and patience. Amidst so many troubles I have one consolation, of little consequence in the eyes of the world, but a solid comfort to those who seek God with sincerity, and that is, my conduct is entirely fixed, nor have I any thing more to deliberate upon; all that is left for me to do is, to submit and be silent; and this is what I have ever desired; as my conscience is discharged in that of my superior. In all this, far from considering it as brought upon me by my adversaries, I look not on any man; I see only the hand of God, and am content with what he does. Sometimes I am importuned with long letters of exhortation advising me to submit, and telling me how glorious such an humiliation will be; I am tempted to say within myself, what is it then that I have done to these people, that they should think I shall find so much difficulty in preferring the authority of the Holy See to my own weak understanding, and the peace of the church to my book? I have no consolation but in obedience; and if they had known my sentiments in this respect, they would never have had the vain alarms they have suffered themselves to fall into."

"As to the Bishop of Meaux, he and I have no longer any contention. I very sincerely pray for him, and wish him all that may be wished for those whom we love according to God."

He also in a letter to the Bishop of Arras wrote thus:

"My Superior, by the decision he has made, has discharged my conscience. I have now nothing more to do than to rest in peace, and bear my cross in silence."

SOME people looked on the Archbishop's submission as a stroke of policy! But on this subject, says the author, I shall repeat what I have had from his own mouth.

"My submission was not a stroke of policy, or a silence in respect to men, but an interior act of obedience paid to God alone.—I looked on the judgment of my superiors as an echo of the supreme will. I did not stop to consider the passions, the prejudice, the disputes which preceded my condemnation. I heard God speaking, as unto Job, out of the midst of the whirlwind, and saying to me, *Who is this that darkeneth counsel by words without knowledge?* And I answered him from the bottom of my heart, *Since I have spoken unadvisedly, what can I answer? I will lay my hand upon my mouth.* Since that time I have sought no shelter in the vain subtuges of the *Questions of Fact and of Right*.* I submitted to my condemnation in its full extent."

THE Archbishop's enemies now made pressing application to the Pope, by the French Court, to condemn likewise his apologetical writings: But the sovereign Pontiff, with a resolution not to be shaken, refused to do it; though these writings were dispersed in Rome, Vol. II. X x and

* The *Question of Right* is, whether the propositions condemned are true or not. The *Question of Fact* is whether those propositions are really contained, or not, in the book wherein they are pretended to be found!

and the doctrine of *pure love* was more amply unfolded in them than in his *book of maxims*.

VERY soon did the Archbishop send his submission to the Pope, who writ him a letter commending both his doctrine and his piety, and gave orders to Cardinal SPADA to dispatch it. But the Cardinals of the Bishop of Meaux's party, representing that France might take umbrage at such a letter, prevailed on the Pope to blot out several parts of it. Soon after the Pope made three of the five Examiners, who had voted against censuring the *book of maxims*, Cardinals. The King sent orders to all his Archbishops to assemble their suffragans, to receive the Pope's brief. In these synods the Archbishop of Cambrai was well or ill treated, according as there were found at them more or fewer Bishops devoted to the court; but no where worse than in his own palace, by his own Suffragans, one of whom, viz. the Bishop of St. Omer's told him, that his words did not express an inward consent and acquiescence, but still left him a back door to withdraw from his submission.

THE Archbishop took no offence at so odious an accusation. Not in the least discomposed, with meekness he thus delivered himself to his Suffragans.

" You are assembled here not to examine my Ordinance or Mandate, but to do all of you jointly what I have been doing in particular. I shall declare to you with an entire openness, as to my brethren, and not as to my judges, that, with the whole extent of my heart, I have renounced all thoughts of explaining my book. I prefer the authority of the holy See to my feeble lights. I have endeavoured, by words fully submissive and humble, to accept the humiliation which is come upon me from the sovereign Pontiff. If his holiness thinks my submission defective, I am ready to supply the defect, and to

" make

" make it in such a manner as the holy See shall think proper."*

ABOUT a year after this was held an assembly of the clergy at *St. Germain en Laye*. Here the Bishop of Meaux accused the Archbishop of Cambrai, of being the Patriarch of a Sect whose maxims were not only inconsiderate but impious; not only dangerous in practice but blasphemous in theory; not only erroneous but absolutely heretical.

He drew up an abridgement of the *new spirituality*, as he calls the tenets of FENELON and GUION, which begins thus, " The salvation we hope for by JESUS CHRIST, the eternal glory, the enjoyment of God, the beatific vision appear things of too low a nature to move and affect such souls as are arrived at the pure love."

Abbe FENELON on this head declares that, if only the hope of reward be the motive of actions and conduct, it is a selfish motive, leaving little or no room for the celestial flame of *pure charity*, or the love of God for his own sake, the love of his perfections, the *single desire* of rectitude in all states and trials, which includes that of divine approbation and union. Such a motive, he observes, falls short of inspiring us with any noble virtue, and often leaves men without remedy against vice; it fails of being a support in times of trial. He represents a man who acts upon this principle, in the time of temptation, speaking thus:

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* This passage brings to my mind that text, Numb. xii. 3. *Now the Man Moses was very meek, above all the Men which were upon the Face of the Earth.* There appears some resemblance of him in this Archbishop, so patiently bearing, and meekly replying to, the insults of his own subordinate Suffragans, Bishops devoted to court the favour of Mad. MAINTENON.

"THE heavenly sweetness has forsaken me.—I expected to be delivered from all my weaknesses by the efficacious power of a delicious and invincible grace: I looked upon the life of a christian to be a religious enchantment. I pleased myself with the thoughts of going straight to Paradise, in a way strewed with roses. I wept for joy. Heaven seemed already open to receive me. I blest God for having put me under a necessity in this life, to be happy in the other. But alas! How great is my disappointment! The source of pious pleasure is dried up. I feel no other but what is vicious and corrupt; and it is as impossible for me, in my present condition, to resist the victorious pleasure of vice, as it is to ride post without a horse."

FROM hence A. FENELON concludes that there is a love of order, of absolute purity and perfection, superior to all agreeable sensation, which can act in us when the sensible pleasures and consolation of grace are wanting, and which is sufficient to move the will, under all the pains and privations which are to be met with in the sacred path of piety; there being no virtue without trials, no merit in goodness when it lasts no longer than while it is carested, or when it is only practised for the sake of rewards.

"Thus it was, says he, that the saints, in imitation of their great model, remained faithful to God under the most terrible sufferings. Under the purifying pains of love they continued steadfast in their submission to the divine will, not because it was delightful, but because it was just. The spring by which God then moved them was not any impression of pleasure, but the pure knowledge he gave them of what was due to him. Often were they deprived of all consolation, both heavenly and
"earthly

"earthly, so as to cry out with their holy head, My God, my God why hast thou forsaken me!"

THUS

* A certain famous writer made an offer to the Archbishop to write in his defence, acquainting him, that a book was prepared for his justification, and nothing requested of him but to consent and contribute to its impression. To this he answered as follows,

"You propose to me to send money for the printing of a book, written in justification of my faith—you may easily believe I should little value the expence: As I was diligent to write in my own defence before the judgment of Rome, so I am resolved, since that judgment, to be silent, to suffer in peace, and give up my reputation to providence. I had rather die than defend, either directly or indirectly, a book which I have condemned without restriction, and from the bottom of my heart, in compliance with the holy see. Whatever I should write would be looked upon as a design to rekindle the war. It is neither just nor edifying for an author to be perpetually employing the church in his personal disputes, and choosing rather to continue the trouble without end, than bear his cross with humility. When they hear not a bishop concerning his own meaning, which he has so often explained in writing, to what purpose should he speak any more? Such a one can neither edify others, nor support the dignity of his own character, but by a profound silence. I know too well what scandal the church suffers by such disputes, to have any inclination to renew them from a regard for my own reputation. God will take care of the honour of his minister, if he deigns to make use of it for the benefit of the ministry in his diocese. I am even persuaded, that neutral and equitable people are edified by my silence, and do not doubt of my honesty in the whole affair. No treatise would persuade those who have no mind to be persuaded. And you know very well, that there would be a double-dealing, unworthy of a Christian, in declining to write myself, and yet privately acting in concert with another who should write for me."

The readiness and simplicity of his submission had surprized the King. They had prejudiced him, by representing the Archbishop of Cambray as a man of an uncomplying temper, who would never submit. Whereas he now saw the contrary, and the remembrance of all his virtues recurred to his mind. His virtues indeed, during his residence at court, had in them something of austerity. It was this stiff part of virtue, which the hammer of adversity was to mollify by an abatement. This change had been foretold to him, (most probably by M. GUYON) but it was not entirely effected till the latter part of his life. A stranger, who passed through Cambray out of a desire to see him, let fall this memorable expression, *I have formerly seen great men great; but I have now seen a great man little.*

Thus the Archbishop of *Cambray*, excessively humbled, covered with shame, banished and confined to his diocese, enjoyed there that profound peace of mind which never fails to accompany pure virtue. He applied himself wholly to make men good and happy, discharging with great diligence and tenderness all the functions of his episcopal character.

It was now, and from henceforward to the end of his days, that he appeared to be one of the true children (in the faith) of the worthy Lady *GUION*.

The French writer of his history informs us, that all the sermons he preached flowed from the abundance of his heart, without being written or premeditated. Only he retired into his closet, to draw his light from heaven in prayer. That author goes on thus, like *Moses* the friend of God, he went first upon the holy mountain, and then returned to the people to communicate to them what he had learned in that ineffable conversation. An ardent love of God was the great point in these public exhortations of his, in which he made every thing terminate, such a love as produces and perfects all virtues. His preaching was very plain and intelligible. He banished from it all abstracted reasonings and superfluous ornaments, and sought only to speak as a good father, to comfort, relieve and enlighten his flock.

He was diligent in going round his diocese, preaching in every church in it, examining his flock, instructing and exhorting both priests and people, and taking all possible care in regard to both; ready also to listen to the advice of any, and to profit by their experience. "The shepherd, *he used often to say*, has yet more need of being docile than the flock; he must be continually learning that he may be the more able to teach, and ready to obey, in order to govern well. The wise man

"man increases in wisdom by all that he gathers from others."

ALL his practice beautifully exemplified his doctrine. Though rigid and severe to himself, he affected not however an austere air, nothing sour, morose, or critical, but all quite the reverse; cheerful and amiable to others in all his deportment. He endeavoured much to imitate our great model, whose affability to the simple gave offence to the Pharisees of his time.

ALL the pomp and grandeur of his archiepiscopal rank he renounced, humbling himself like a child, or like a servant of God and of mankind. He slept little, eat less, and allowed himself no pleasure but what he found in the discharge of his duty. To take the air was his only recreation, during the whole time he was Archbishop of *Cambray*. And even when he did that, he spent the whole time in seeking occasions to do good to the people in the country around him.

WHEN he met with them, he sometimes would sit down with them upon the grass, enquire about the state of their families, give them advice how to regulate their little affairs, but above all things affectionately recommended to them to lead a religious life. He sometimes went into their cottages to speak to them of God, and to comfort and relieve them under the hardships they suffered. If those poor people presented him with any refreshments after their homely country fashion, he did not disdain to taste what was set before him, that he might give them a mark of his friendship. He shewed no false delicacy with regard either to the poverty of their condition, or the uncleanness of their habitations. He became in a manner one of them, through the fatherly tenderness of a heart deeply affected with the love of a Saviour, poor and naked.

HENRY

Hence he learned what is so very difficult to human nature to learn, viz. to be poor in the midst of plenty. He gave almost all his revenue either to useful public occasions, or to persons in distress, of all ranks and all nations, who (during the calamities of the great war then carried on between the *French* and *Bavarians* on one side, and the *English*, *Dutch*, *Austrians*, and their allies, on the other) were within the reach of his generosity.

While the Archbishop of *Cambrai* was employed in his diocese in discharging his duties, the war which *France* continued to maintain with great difficulties, drew near to the city where he resided. The neighbourhood of *Cambrai* became the theatre of the last campaigns. In the midst of two immense armies, consisting of the greatest forces of almost all Europe, and the most illustrious commanders, he saw himself once more become a spectacle. The court of *Versailles* resounded all the winter with the accounts given of him, at their return, by the general officers and courtiers who had been in the army. They all agreed to publish the order of his household, and the munificence which kept it open to all comers; his profusions for the succour of the sick and wounded, with whom he filled all his apartments; the sanctuary which whole villages found at the same time within the inclosure of his palace, whither they fled for refuge from the desolated country; the care he took of the poorest of those wretched people, who were no less the objects of his concern, than the persons of distinction, which his house was always full of.

AMIDST all this incumbrance he found means to leave all his guests to their own liberty, and to allow himself time withal for the discharge of all his occupations, of what kind soever they were. Every one was admitted to interrupt him, without any hindrance to the carrying on of his business; so well he knew how

how to find time for every thing. He charmed the hearts of all the soldiers.

Not only all his own palace but other houses beside, hired by him on purpose, were filled with the sick and wounded from the army, and every thing provided both for their cure and their nourishment. Most people would have thought such an expence excessive, at a time when his revenues were very much lessened by the neighbourhood of the two armies: But the necessities of the unfortunate were the only measure of his liberality.

NEITHER the painful sight of the wretched condition of the Refugees in his palace, nor their infectious distempers, could abate his zeal. He walked up and down among them like a good father, and testified by his sighs how much his heart was moved with compassion. His presence and his words seemed to alleviate their miseries.

The veneration in which he was held was not confined to the *French* army alone. He was no less respected by the enemy. The Duke of *Marlbrough*, Prince *Eugene*, and the Duke of *Ormond*, seemed to study to shew him all sorts of civilities. They sent detachments of their men to guard his meadows and his corn. They caused his grain to be transported with a convoy to *Cambrai*, lest it should be seized and carried off by their own foragers.

When any party of the enemy heard that he was to take a journey within his own diocese, they sent him word he had no need of a *French* convoy, that they would escort him themselves. Even the very *Hussars* of the *Imperial* troops did not fail to do him this service. Such a commanding power has true virtue, when it is once become manifest as his was, over all hearts. He was no where ill-treated and calumniated,

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but in his own country. All the other nations of *Europe* held him in equal veneration. He loved and made much of strangers. He received them with a singular cordiality, whatever religion they happened to be of.

THE duties of hospitality became a laborious work to him, by reason of the vast numbers who came to see him, and the multiplicity of his other employments; yet he went through all with perfect kindness and tranquility. Nothing was more worthy of admiration than the facility with which he suffered himself to be interrupted in any business he was about, that he might communicate himself to all, and give himself up entirely to the discharge of those duties which daily, and even hourly occurred, as it were by surprise, and unexpectedly, for the exercise of his patience and meekness. An ordinary virtue is disconcerted and fretted, when it cannot pursue its rules and methods: His was noble and free, not a slave to times or places.

I HAVE seen him, *says this author*, in the space of one day, converse with the great and speak their language, ever maintaining the episcopal dignity; afterwards discourse with the simple and the little, like a good father instructing his children. This sudden transition, from one extreme to the other, was without affectation or effort, like one who, by the extensiveness of his genius, reaches to all the most opposite distances.

I HAVE often observed him at such conferences, and have as much admired the evangelical condescension by which he became all things to all men, as the sublimity of his discourses. While he watched over his flock with a daily care, he prayed in the deep retirement of internal solitude. The many things which were generally admired in him were nothing in comparison of that divine life, by which *he walked with God like Enoch*, and was unknown to men.

THE

THE Pagan philosophers were sensible that man can never be happy, till he arrive at *such an inward tranquillity as excludes not only unprofitable actions, but even useless thoughts*. 'Tis, however, christianity alone that can raise us to such a state by that peace of the holy Spirit, that divine Unity, which the Gospel imparts.

THIS is that quietude which the Archbishop of *Cambray* aspired after, while employed in discharging the duties of humanity, religion, and his vocation. He dismissed, as fast as they arose, all useless ideas and disquieting desires, to the end that he might preserve his soul pure and in peace; taken up with God, detached from every thing not divine. This brought him to such a simplicity, as to be far from valuing himself for his natural talents, *accounting all but dross, that he might win CHRIST, and be found in him*.

Amongst his meditations is the following,

I ADORE thee, O infant Jesus, naked, weeping, and
 " lying in the manger. Thy childhood and poverty
 " are become my delight. Oh that I could be thus
 " poor, thus a child, like thee! O eternal Wisdom,
 " reduced to the condition of a little babe, take from
 " me my vain and presumptuous wisdom. Make me
 " a child with thee. Be silent, ye sages of the earth.
 " I wish to know nothing, but to be all faith, to be
 " resigned to suffer every thing, to lose and forsake
 " all. The word made flesh! now silent, now he has
 " an imperfect utterance, now weeps as a child: And
 " shall I set up for being wise? Shall I take a com-
 " placency in my own schemes and systems? Shall I
 " be afraid lest the world should not have an opinion
 " high enough of my capacity? No, no, all my plea-
 " sure shall be *to decrease*, to become little and obscure,
 " to live in silence; to bear the reproach of Jesus
 " crucified, and to add thereto the helplessness and
 " imperfect utterance of Jesus a child."

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To die thus to all his own abilities must have been a thing more painful to him than to another. He understood thoroughly the principles of almost all the liberal sciences. He had studied the ancients of all kinds, poets, orators, and philosophers. He was well acquainted both with their faults and with their beauties. Yet he rejected that pompous erudition, which so powerfully tends to swell the mind with pride. He thought it his duty to renounce all the false riches of the mind, and to be wise with sobriety. This is what the doctors, who are ever contending about frivolous questions, will never be able to comprehend.

He saw the faults of his friends, and bore them with great mildness and sweetness of temper. He waited the proper moment of speaking, laid hold of it when it came; and knew how to season his advice in such a manner, that the most unpleasing truths from him could give no offence.

"It is often, *said he*, our own imperfection which makes us reprove the imperfections of others, a sharp sighted self-love of our own which cannot pardon the self-love of others. The passions of other men seem insupportable to him who is governed by his own. Divine charity makes great allowances for the weaknesses of others, bears with them, and treats them with gentleness and condescension. It is never over hasty in its proceeding. The less we have of self-love, the more easily we accommodate ourselves to the imperfections of others, in order to cure them patiently, when the right season arrives for it. Imperfect virtue is apt to be sour, severe, and implacable. Perfect virtue is meek, affable, and compassionate. It thinks of nothing but doing good, bearing others burdens. It is this principle of disinterestedness with regard to ourselves, and of compassion for others, which is the true bond of society."

WHATEVER

WHATEVER frankness he used at any time in speaking to his friends, he desired them to use the same to him. To one of them he writ as follows,

"I REQUEST you not to spare me in telling me my faults. Though you should think you discover a fault in me, which perhaps I have not, the misfortune will not be great. If your intimations offend me, I shall see thereby that you have reached the quick. Thus you will do me a great kindness, by inuring me to reproof, and to a christian lowliness of spirit. The higher I am raised in rank, the more I ought to be humbled. I have need of this simplicity; and I hope that, far from weakening our union, it will be a means to strengthen it."

DURING the whole time of his exile, he scarce ever had a sight of any of his old friends. But he realized their presence, by the tender affection of a heart which unites itself to what it loves in the divine immensity.

"LET us all dwell, *says he in one of his letters*, in our only center, where we continually meet, and are all but one and the same thing. We are very near, though we see not one another; whereas others, who even live in the same house, yet live at a great distance. God re-unites all, and brings together the remotest points of distance in the hearts that are united in him. I am for nothing but unity. All counting beyond that proceeds from division; it speaks a plurality, *self* in each too much fondled. The being deprived of seeing you does not fail to affect me very sensibly: But I must bear it patiently so long as God sees fit, and even till death, if it be his pleasure."

Thus it was divine love, which was in him an inexhaustible source of the purest, most generous friendship. "Oh what a beautiful sight, *said he frequently*,
"to

“ to see all kinds of goods in common, no body looking on his own knowledge, virtues, joys, riches, as his peculiar property ! It is thus that the saints in heaven possess every thing in God, without having any thing of their own. It is the flux and reflux of an infinite ocean of good, common to all, which fatiates their desires and compleats their happiness. They are perfectly rich and happy by being perfectly poor. If this poverty of spirit prevailed here below, we should hear no more those cold words of *mine and thine*. We should be all at the same time both poor and rich in unity.”

TOWARDS the year 1709 a young prince visited and spent some time with him at his palace, and, in divers conversations they had together, listened to him with great veneration and docility. The Archbishop recommended to him especially, never to compel his subjects to change their religion. “ Liberty of thought, *said he to him*, is an impregnable fortress which no human power can force. Violence can never convince; it only makes hypocrites. When kings take upon them to direct in matters of religion, instead of protecting it, they bring it into bondage. You ought therefore to grant to all a legal toleration, not as approving every thing indifferently, but suffering with patience what God suffers, and endeavouring to restore such as are misled, by soft and gentle persuasion.”

MANY other good counsels he gave him on the government of his people. Thus, on every occasion, he endeavoured to promote the happiness of other nations, considering himself as a citizen of the world.

HE lived almost always in an intimate union with his pupil the Duke of Burgundy. It was some years after the Archbishop's banishment, before this young prince had means to write to him. But at length having

ving found an opportunity, he wrote to him, being then nineteen years of age, as follows,

VERSAILLES, December 22, 1701.

“ AT length, my dear Archbishop, after four years silence, I have found an opportunity of writing. I have suffered many afflictions since our separation; but one of the greatest has been that of not being able to give you any proof of my affection for you all this while; and how much your misfortunes, instead of lessening my friendship, have increased it. I look forward with pleasure to the time when I shall be able to see you again; but I fear it is yet very far off. I have been much grieved at all the ill usage you have met with; but we must submit to the divine will, and believe that all has come to pass for our good.”

AFTER this the Prince frequently corresponded with the Archbishop, who wrote back to him as follows,

“ OFFSPRING of Saint LEWIS! Be like him, mild, humane, easy of access, affable, compassionate and liberal. Let your grandeur never hinder you from condescending to the lowest of your subjects, to put yourself in their place; yet so, that this goodness may never weaken your authority, nor lessen their respect.—True virtue is often modest and retired. Princes have need of her, and therefore ought to seek her out. Suffer not yourself to be beset by insinuating flatterers.—Place no confidence but in those who have the courage to contradict you with respect, and who love your prosperity and reputation better than your favour.—Make yourself to be loved by the good, feared by the bad, and esteemed by all. Hasten to reform yourself, that you may labour with success in the reformation of others.”

THERE

There was one day in the year, in which the Abp. usually visited a certain town in his diocese, to perform an office of devotion. This was known in the army of the allies, and he could not go without passing very near their camp. Upon this they took such measures, that the detachments which were posted on the road might bring him to the camp, that they might have the satisfaction of seeing and hearing him. He had notice of it; but did not think that either his character as a subject of the King, with whom they were at war, or his state of banishment into his own diocese, which still subsisted, at least as to the order which had been given him, and which he had never taken pains to have revoked, would admit of his yielding to the design they had upon him. Whatever there was in this adventure to gratify his vanity, it had no effect upon him, and therefore he put off the journey he intended. If the generals of the allies were at any time informed, that any place which lay near their army belonged peculiarly to him, they immediately set guards upon it, and preserved the corn and the wood, with the same care as if it had been the property of one of the most considerable among themselves. And these places, thus protected upon his account, became even places of refuge to the whole neighbourhood. At the close of the campaign in 1711, the army of the allies was in such a position, as to lie within view of the ramparts of *Cambray*, and between the army of *France* and the little town of *Chateau-Cambresis*, which is the principal domain of the Archbishops of *Cambray*. The place was filled with the Archbishop's corn, and the stores which the country people had repositied there for shelter. The Duke of *Marlborough* immediately ordered them to be taken care of by a detachment, which he sent thither for that purpose. But, upon foreseeing that the scarcity of provisions, for the subsistence of his army, would not permit him to hold out in refusing to let his soldiers forage in that little village, he gave the Archbishop notice of it. Accordingly the corn was

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put into waggons, and conveyed, within sight of the camp of the allies, by an escort of their troops as far as the arsenal of *Cambray*, which was a kind of general quarters to the army of *France*, from its neighbouring post on that side of the town. This very singular circumstance shews to what a height the regard for him was carried.

This honour which was paid to his virtue, was interrupted by a very great affliction. The Duke of *Burgundy*, who not a year ago was become Dauphin, and immediate heir to the throne, by the death of the Dauphin his father, died himself. In the height of his grief, the Archbishop was heard to intermingle these words with his sighs, *All my bonds are broken*. These were lawful bonds indeed; but 'tis God's will that they should be broken in the souls which he will have devoted entirely to himself.

AFTER the death of this Prince, his cabinet was found full of the Archbishop's letters to him, and the prince's answers, whereof the originals are still subsisting in his own hand writing, which supply us with valuable testimonials concerning the object of their correspondence and confidence. In them we discern in the pupil a deep sense of religion, joined with candor, goodness, and a fixed resolution to learn the most difficult truths. *I will endeavour to make use of the advice you give me. Pray to God, that he will give me his grace so to do.—Desire of God more and more that he will grant me the love of him above all things, above myself, friends, enemies, for him, and in him.—I listen to a great many speeches that are made, and will still be made. I condemn myself, where I find I am to blame, and I despise the rest, sincerely pardoning all that wish me ill, or do ill to me, and praying for them. These are my sentiments, my dear Archbishop, and notwithstanding all my faults, an absolute determination to give myself up to God. Pray to him without ceasing, that he will be pleased to finish in me what he has already*

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ready begun, and destroy in me whatever proceeds from original sin and myself. You know that my friendship for you is always the same.

EVER since the misfortunes of the campaign of 1708, he was become a new man. He was continually employed in forming of plans, which might one day be of service, in providing remedies for whatever stood in need of amendment in the state, and give him beforehand a thorough knowledge of the evils, and their true remedies.

THE elevation of his genius, and the integrity of his heart, began to make a strong impression upon the King's mind, and to gain him a very large share in his confidence. He every day acquired a greater weight in the council. Upon an occasion, where their sentiments were divided, some being guided by the express terms of a treaty, and others urging the advantages which would arise by not strictly adhering to it, he gave his opinion in these few words, *There is a Treaty*. The Duke of Burgundy spoke but these words; the rest was all included, and the King followed his advice.

SOME days after his death, the King ordered the box to be brought him, which contained the Prince's most private papers. Upon this Madam de MAINTENON wrote the following letter to the Duke of BEAUVILLIERS. *I would have sent you whatever was found there of yours and the Archbishop of Cambray's, but the King would needs burn all himself. I own to you, I was greatly concerned at it, for nothing can ever be wrote so beautiful and so good; and if the Prince we lament has had some faults, it has not been for want of free advice, or from having been too much flattered. We may say, that those who walk uprightly are never confounded.* The letter was dated from St. Cyr, March 15, 1712. It subsists in the original, written by Madam de MAINTENON's own hand.

THIS

THIS testimony of Madam de MAINTENON is very express, who wrote this fifteen years after she had warmly declared herself against the Archbishop of Cambray, and after having seen so long time pass, without any motion on his side to regain the old confidence, which she had formerly placed in him to the highest degree.

SOME persons, who would be thought to be very knowing, have given out as of their own knowledge, that Madam de MAINTENON finding great opposition to a declaration which she had much at heart, the affair was referred to the decision of three persons, whereof the Archbishop of Cambray was one; that he had presided in this little assembly, and had given the casting vote against the declaration; that he had even written a letter to Madam de MAINTENON in strong terms, to dissuade her from this declaration.

AND that this was what began to create in her a dislike to the maxims of pure love. However, the change was not made all at once; her confidence for some time continued to appear the same; but after a short space it lessened by imperceptible degrees, till at length, when the disputes raised against Madam GUYON were at the height, and made use of to the disservice of the Archbishop of Cambray, her heart was the more readily inclined to be prejudiced against him. But supposing that this anecdote was not a fiction, invented by such persons as pretend to dive farther than others into the mysteries of the court, it is at least certain, that those who were most conversant with the Archbishop of Cambray, and had a very great share in his confidence, never heard any thing drop from him, which could give the least credit to the story.

THE death of such a Prince gave the finishing stroke, to disengage the Archbishop of Cambray from all creatures, and made him pass into a divine life, in which

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he aspired after nothing but immortality. He lived three years after his august pupil, and saw the Dukes of *Beauvilliers* and *Chevreuse* his two most worthy and intimate friends die before him.

His submission, meekness, silence, and the inviolable attachment he had testified, during the whole time of his banishment, both to the King and to the church, had by degrees made so deep an impression on the King's mind, that he was quite recovered from his prejudices against him. He caused him to be consulted on divers occasions, and at last took a resolution of recalling him to court.

A few months before the conclusion of the peace at *Utrecht*, the Bishoprick of *Ypres* was vacant. This preferment he gave to the Abbé DE LAVAL, who resided with the Archbishop of *Cambray* in his palace as his friend, and whom he had drawn nearer to himself, by making him vicar-general of his diocese. Thus by little and little the disgrace wore off.

WHILE the good Archbishop had no thought but of living in the peaceable exercise of his episcopal functions, the disorders about *Grace*, raised by the *Jansenists*, came to trouble his repose, and drew upon him the bitterest reproaches and the cruellest slanders. They misrepresented him as a polite and ambitious man whose only aim was to be recalled to court. Others, unacquainted with his character, imagined that he rejoiced at the disgrace of the Cardinal DE NOAILLES, who had at last joined with the Bishop of *Meaux* against him.

He writ hereupon to a friend in the following terms :

"—I SHOULD think myself a Demon if I had any relish of so detestable a joy, and if I were not sincerely grieved at what is so prejudicial to the church. I am truly sorry for the Cardinal. I represent to myself

"myself all his pangs. I feel them for him. I never think of past times but to call to mind the favours with which he honoured me for so many years. All that happened afterwards I desire not to think of. I look at nothing but the hand of God, who thought fit to humble me through mercy.—I hope the Cardinal will overcome himself to restore peace to the church, and to silence all the enemies of religion. The most violent and untractable spirits would be likely to be brought to temper by his example. I pray for him every day with the same zeal I had twenty years ago." This letter was written in 1714 a little more than a year before his death.

In the beginning of the year 1715 he was seized with an inflammation of his lungs, which put him into a continued fever. It lasted six days and an half, accompanied with sharp pains. During this time he gave all the tokens of a truly christian patience, meekness and constancy, shewing to the last breath the serenity of a soul which resigns itself totally into the arms of infinite love. In his last moments, and in the midst of his sharpest pains, the only words he uttered were, *Not my will but thine be done!* The evening he died, he wrote the following letter to F. LE TELLIER his Majesty's Confessor.

"I HAVE just received the extreme unction. It is in this state, my reverend father, wherein I prepare myself to appear in the presence of God, that I beg of you instantly to lay my real sentiments before the King. I ever was disposed to submit to the church, and have always held in abhorrence the novelties which have been imputed to me. I received the condemnation of my book with the most absolute simplicity. There never was a single moment in my life, wherein I did not bear the warmest acknowledgments of gratitude towards the King, the sin-
"cerely

"cerest zeal, the most profound respect, and most invioable attachment to his person.

"I TAKE the liberty of asking two favours of his Majesty, which do not regard either myself, or any of mine. The one is, that his Majesty would have the goodness to appoint me a successor, that is pious, good, and zealous against *Jansenism*, which has gained ground in these quarters. The other is, that he will be pleased to accomplish with my successor, what could not be done with me, for Mess. DE S. SULPICE. I am indebted to his Majesty for the succour I received from them; nothing can be seen more apostolical and more venerable. If his Majesty will be pleased to signify to my successor, that he would do well to conclude with these gentlemen what is already so far advanced, the affair will soon be finished. I heartily wish his Majesty a long life, which the church, no less, than the state, has infinite need of.

THE King, who had designed to employ the Archbishop of *Cambray* in the affair we have mentioned, seemed very much afflicted with his loss. When the news of it was brought to him, he answered very sorrowfully, *He is wanting to us at a time when we have need of him.* His death was lamented at *Cambray*, like that of a parent. Such of his contemporaries, as are now left in the country, cannot see any person who recalls him to their mind without tears. Several of those who had confided wholly in him during his lifetime, took pains, after his death, to communicate the letters they had received from him upon different occasions, and which they had preserved as a treasure of great value. They were formed into one collection, which makes up several volumes, and has been printed under the title of *Spiritual Compositions*.

H E

He departed this life in the beginning of the year 1715, poor as he had lived, being found after his death to be without money and without debts; having no issue to provide for, as he never married. Some time after, a collection of letters written by him to his friends was printed. In them we find the noblest sentiments founded on the sublimest principles, suited to the capacities of the most simple; a knowledge of the heart of man which unveils it in all its windings and secret recesses; the subtilty of self-love and the delicacy of divine love unfolded and distinguished; a piety full of meekness and condescension to the imperfections of others; and at the same time a mortification of the whole man, which left no resource to, the irregular love either of the creature or of SELF.

He retained to the last a particular friendship and esteem for M. GUION. Being both one in sentiment, and in the dedication of their hearts to God, both alike inflamed with heavenly affections, tried, proved and fixed; therein they were dear to each other to the end of their days.

Two things are worthy of observation.

First. THAT this Archbishop had been biased against M. GUION by the general voice crying her down, till he came to see and hear her; then his ideas of her were changed, and he never after saw cause to alter them. I wish, when any hear the cry of enthusiasm against a good man or woman, they would suspend giving credit to it, till they see and hear for themselves. Had this been generally done, many causeless reproaches had been avoided, and probably instead of hasty censure, an inward benefit had been received by it.

Second. THAT his banishment from the court and confinement to his diocese, which were designed by his enemies

enemies for his greatest disgrace, were (like JOSEPH's being sold into *Egypt*) turned by providence, through his fidelity, to the brightest part of his life.

In the correspondence of THEODOSIUS and CONSTANTIA by Langborne, I find that THEODOSIUS, while he extolls FENELON with the warmest encomiums, joins in the general cry against GUION.

PREVIOUS to their entrance into a Convent (of which see the narrative in the Spectator, No. 162) CONSTANTIA had expressed to THEODOSIUS her esteem of a book she had met with written by FENELON for the instruction of the Duke of Burgundy.

THEODOSIUS thus replies:

" I REJOICE that you are become acquainted with the new publication of M. FENELON the most amiable philosopher that ever Europe produced.—I mourn with my generous CONSTANTIA, I mourn his disgrace; for it is the disgrace of my country. It is not for FENELON we need repine. Reconciled to every event—is he not more happy in the confines of CAMBRAY, than he could be, if, caressed amongst the number of favourites, he yet breathed the unwholesome air of a court? Zealous in the discharge of his pastoral duties, a friend of human kind from principle, busy in the exercise of beneficence to all orders, and all societies of men.—Who is so happy as FENELON?

" Like some fair star that shoots its evening ray
" Brighter along the dim wood's opening way,
" So FENELON, by favouring courts admir'd,
" More feebly shone than FENELON retir'd."

HE then proceeds to relate a conversation which he had with the Archbishop, and that it was interrupted by

by the arrival of a letter from M. GUION, " which, *says he*, while the good Prelate was perusing with visible eagerness, I retired into the garden, and was led into the following melancholy reflections.

" How affecting it is to observe that the most enlightened minds make the nearest approaches to certain degrees of madness, * or weakness! —The Archbishop of *Cambrey*, the literary ornament of Europe, distinguished for the most pure, the most refined philosophy, is carried away by the dreams of fanaticism, and attends to the ravings of an insane devotee; for such is this Madame GUION!

" AFTER walking some time alone, I was again joined by the Archbishop, who, with that calm benignity of countenance peculiar to him, resumed the conversation.—You will excuse me, THEODOSIUS, *says he*; a letter from Madam GUION always commands my attention. That seraphic woman seems to have obtained a kind of beatification; and I look upon an address from her as it were a voice from heaven. But I will not solicit your attention to a subject which has given occasion to so many unhappy disputes. I will pursue my purpose of giving you the best instructions I am able to give, with regard to your conduct and your happiness."

ON the above I make the following remarks.

WHOM GOD hath joined together, in immortal unity,
no man ought to put asunder.

WHEN they singly pursue this to the last period, they
are lovely in their lives, and in their deaths not divided.
A a a Their

* This madness was of the very same species with that wherewith a Roman governor charged the Apostle PAUL. Acts xxvi. 24.

Their end is peace, even that peace of God which will never end.

WHAT was the Archbishop of *Cambray's* philosophy, extensive knowledge, or literary acquirements, but *cross or dung* in comparison of that immortal unity?

THEODOSIUS, then, while he was extolling A. FENELON, should not have decried or degraded M. GUION, as he seems to have had no other knowledge of her than from the voice of calumny, set on foot by furious churchmen, and circulated with all the tongues of blind credulity.

N. B. The Archbishop of *Cambray's Directions for a holy Life*, being already given in the Extracts from CAMBRAY and GUION, published by JOSIAH MARTIN, to which I refer; * I therefore conclude with the following short lines, as they have arisen from meditating on the foregoing lives; addressed more especially to such as are young in years.

THO' smiles allure, or frowns affright,
Renounce all wrong, embrace all right,
Resolv'd and fixt;—with fervent pray'r,
A heart in heav'n, a constant care,
A patient hope, a humble mind,
To God attach'd, to mortals kind,
So will your thoughts, and words, and ways,
Your author please, and speak his praise.

How glorious then your guard and guide;
All heav'n united on your side!
Your peace profound, and heart-felt joy,
No wealth can buy, nor wrath destroy.

What's

* They are also printed separately on a single sheet, and I suppose, if not out of print, may be bought of M. HIND in *Georg-yard, Lombard street, LONDON.*

What's all the world? 'Tis this alone
Will make immortal bliss your own;
Strength, wisdom, succour, solace grant,
With every thing your stations want.

If rugged hardships press around,
To load, and bend you to the ground,
Let them your faith and love excite:
An ardent love makes all things light.
A hand superior will sustain
With secret sense of future gain:
Ye'll mildly meet, and bravely bear,
What seems unjust, or falls severe;
With kind compassion, ever due,
The blindness of your tyrants view,
Pray for your foes who proudly scorn,
And good return for evils born.
Like the fine gold, or solid rock,
Of flames, or storms, ye'll stand the shock;
Unharm'd from all their furies rise,
From thence moreauteous to the skies.

Count then your trials, as your food,
Ordain'd in wisdom for your good:
Expedient for our feeble states,
To raise 'em to celestial heights!
How oft has man thro' pleasure swerv'd,
Whom hard probations had preserv'd!
How oft in sun-shine virtue dy'd,
Which nobly liv'd, with tempests try'd;
When every motion in the mind
Rever'd the parent of mankind!
How oft of genuine honour's gain
Has EASE dissolv'd the golden chain!

O happy souls who, free from vice,
Possess the pearl of greatest price;
Who still each worthiest aim pursue,
And stubborn ills with good subdue!

A a a

Like

Like TORRENTS, fleet, (oppos'd in vain)
Till welcom'd in the mighty main,
To heaven's wide court, unstopt, ye steer,
Till death, transporting, lands you there.

For wisely serving Life's design,
Ye then will reign in realms divine;
Where wrath and wrongs, which plagu'd of late,
No more can vex your peaceful state;
For, banish'd, these together go
To rage and fret in flames below.
No treach'rous friends, or obvious foes,
Your joy supplant, or acts oppose;
For here alike such friend and foe,
Deny'd access, are doom'd to woe.

With seraphs, bright and blest, ye'll prove
The purest bonds of boundless love;
And, by a suffering Saviour own'd,
With him in loftiest state enthron'd,
From every danger, every fright,
Safe in the scenes of high delight,
Elate, amidst eternal store,
In raptur'd strains your God adore.

You let us leave immensely blest,
To trace your steps, to shun the rest;
With all the worthies gone before
To meet in bliss, and part no more.

R E V I E W

R E V I E W

Of the FOREGOING

W O R K.

AFTER the Archbishop of Cambray's life, I desire to add but little. *The memory of the righteous*, though outwardly belonging to the darkest and most grossly bigotted church, is *blessed*, while the name of the wicked, though of the best outward society, shall rot. Prov. x. vii. The righteousness of their predecessors will only rise up against them, to aggravate their condemnation. They will no more be admitted to join them in endless felicity, than the voluptuous and hard-hearted rich man in the parable to reign with his Father ABRAHAM. Luke xvi. 23, &c.

EXPLANATORY and other NOTES
and REMARKS.

In the first part of M. GUYON's life Monsieur BERTOT * was for some years her director. I have lately met with his spiritual works in four octavo volumes in French. The Editor tells us that M. GUYON had examined a great part of them, that said BERTOT lived well esteemed for piety, and died in 1681.

His first section, being on the conduct of divine wisdom in souls, begins thus:

As

* I do not find through all these four volumes any other name for him than that of Monsieur BERTOT. That direction of our Blessed LORD ought to be more regarded, *Be not called of men Rabbi or Father, or Master.* Matt. xxiii. 8, 9, 10.

"As God is a God of order, so he carries on in order whatsoever he does, and never begins any thing in a foul but by an admirable conduct and order. If then there be any thing out of this order, either the soul is not under his government, or mixes something of *self* with his directions, and by so doing disorders the divine operation, &c.

A FRIEND of mine in *Yorkshire*, observing the Note on ST. ERASMUS and ST. EDMUND at the foot of page 238* has sent me two extracts relative thereto, from a work in four large folio volumes in French, printed at *Paris* in 1715, entitled *Les Vies de Saints*, &c. Or in English, *The Lives of the Saints, collected from what is left most sure and authentic in their history*, &c.

The said EXTRACTS translated and abridged.

"The church of *Rome* joins ST. ERASMUS with the holy martyrs MARCELLINE and PETER in its public office for the second day of *June*. But at this day there is little of certainty about him to be had. He is commonly called ST. ELME or SANT ELMO, especially in *Italy, Sicily, Spain and Portugal*; it is a name corrupted from SANT ERMO or SANT ERAMO by the sailors of the mediterranean, where this Saint is invoked against storms, and other dangers of the sea.

"ST. EDMUND or EDMUND was the son of EDWARD RICH by MABEL his wife, born at *Abington in Berkshire*. His parents were poor, yet lived in good reputation; his father, weary of the world, gave over trade, retired (with the consent of his wife) into the Monastery of *Evesham in Worcestershire*, and there devoutly ended his days. MABEL, having the charge

"charge of the education of a great number of children, continued with them like a Nun in her own house. Her said son EDMUND was well inclined; circumspectly guarding against danger and scandal, disdaining to attend dances, or places of diversion, as fearing to hazard the loss of innocence thereby. — Among the conversions (through his means) that which caused the greatest eclat, was of WILLIAM Earl of *Salisbury*. — Some years after, Pope GREGORY IX. wanting to fill up the vacancy of Primate, or Archbishop of *Canterbury*, chose EDMUND for it, as the most worthy subject to be found in all *England*. This was in the year 1234. EDMUND then took particular care to raise a fund for marrying young women of little or no fortunes. — But the genius of the court, and the great men of the country, would not allow him any long time to labour in peace. He was much thwarted by the King (HENRY III.) and the leading men of the realm. See MATT. PARIS'S history of *England*.

"OVERPOWERED with grief in the consideration of the evils or disorders of his church, he fell sick, and was delivered by a happy death on the 16th of *November* 1241, which day is kept annually for this Saint."

IN regard to the ineffable communications in silence mentioned by M. GUION (Part II. Chap. xiii, &c.) the reader may see, and compare therewith, the account given in *England* of the excellencies of the silent worship of Almighty God, and spiritual communications therein, given in BARCLAY'S Apology for the people called Quakers. Proposition xi. Sect. vi. vii, viii, xii, xiii, &c.

IN REGARD to Madam MAINTENON who so often recurs in the lives of CAMBRAY and GUION, the reader may see a large account of her in the Guardian, No.

No. 46, 47, 48. And about the Abbey or Seminary of St. Cyr* in said No. 48. No. 46 says of her, "Never was there an instance of any favourite having so great a power over a Prince. None could obtain the least favour, but by immediate application to her."

VOL. II. CANON, Page 102 and 163. A Dignitary in a Cathedral, bearing that name or title.

CANONESS 182. A woman who enjoys a prebend, or annual allowance appropriated by the foundation to maids, without obliging them to renounce the world, or to make any vows.

PREBEND, 65, 128, 163, properly Prebendary. One who has a prebend, or stipend allowed him out of the estate of a Cathedral, for his service in easing or assisting the Bishop therein.

NORBERTINES 151. ST. NORBERT, founder of the Premonstrants, was born in the duchy of *Cleves* in 1080. About the year 1118 he sold his paternal estate, gave it to the poor, resigned all his preferments, which before he had held, and travelled preaching freely from one town to another. The Pope approved of his conduct; and it is said he wrought miracles. St. BERNARD gave him a solitary valley called *Premontre* whither he retired Anno Dom. 1120, where he founded an order for Monks called *Norbertines*. He was afterwards made Archbishop of *Magdeburg* in 1127, where he brought the Canons, though for some time they mutinied, to his pitch of austerities at last. Here he died in 1134, and was canonized, for a Saint, by Pope GREGORY XII. in 1582.

SORBONNE

* St. Cyr, what Saint he was I do not yet find.

SORBONNE. The first and most considerable College of the university of *Paris*, in which there are 63 colleges in all, founded in the reign of St. LEWIS by ROBERT SORBONNE, which name is given to the whole university of *Paris*.

MALTA, 115. An Island in the mediterranean, 60 miles south of Cape *Passara* in *Sicily*, of an oval figure, 20 miles long and 12 broad. The Emperor CHARLES V. gave it to the Knights of St. John of *Jerusalem*, after they had left *Rhodes*, which they defended 200 years, against the power of *Turkey*. And these Knights hold it ever since.

TRANSFERRED, 184. Removed to another prison.

LOUIS D'OR, 121, 149. 12 livres French, or 17 shillings English.

M. or CH. 131. } Most probably the Dutcheſs of
Dutcheſs of C. 146. } *Chevreuſe*.

VOL. II.

B b b

S U C H

SUCH MATTERS

AS ARE

Most remarkable in

LADY GUION'S LIFE,

To be found in the following Pages.

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Page.	Line.	
3	22	<i>For it read is</i>
55	13	<i>For Ladicea read Laodicea</i>
261	23	<i>For of great read of a great</i>
257 & 258		(Pages) are printed twice over.

V O L. II.

37	30	<i>For ever read never.</i>
46	10	<i>not too much.</i>
61	24	<i>For thorns read twelve stars.</i>
62	5	<i>it too much.</i>
75	9	<i>For write read writ.</i>
79	last	<i>For but read butt.</i>
95	15	<i>For lover read laver.</i>
136	last but one	<i>For postpone read postpone.</i>
149	13	<i>For LA COMBE read LA MOURE.</i>
168	12	<i>For beatitde read beatitude.</i>
170	30	<i>For proposed read propofed.</i>
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200	6	<i>For memorial read memorial.</i>
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290	26	<i>For PAUL read PAUL.</i>
After 297 follow 289.		
289	5	<i>For large read larger.</i>
298	30	<i>For then read than.</i>
303	4	{ <i>For Second read Secondly.</i>
304	29	
311	8	<i>For exemplary read exemplary.</i>
317	21	<i>Read of hypocrisy and Jesuitism first in favour- ing and then condemning him.</i>
326	14	<i>For county read country.</i>
343	29	<i>For flocks read flock's.</i>
	30	<i>For committed read committed.</i>
344	38	<i>For preferring read preferring.</i>
358	13	<i>Read Towards the end of the year 1709.</i>

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